



Yours Very Sincerely
Amos Woodson.

YEARS OF THE Lord's Right Hand.

Sermons, Addresses at Communion Tables,

Addresses by Friends and Ministers

of other Denominations,

Reports, Letters, &c., Delivered at the Thirtieth

Anniversary of the Ministry of

REV. NEVIN WOODSIDE.

PITTSBURGH, PA.

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Preface.

The chief aim of this volume is, not merely to commemorate thirty years of labor in the work of the ministry, but to give to the world a succinct statement of the principles of the Reformed Presbyterian Church, and transmit to the generations yet unborn an accurate account of our Scriptural worship as strictly observed in America, Canada and the British Isles, in the latter part of the nineteenth century. Like Paul, we can say, we are "set for the defence of the gospel." There is much to be done before the mission of the Reformed Presbyterian Church will be complete. She is a public witness for the rights of the Lord Jesus Christ as Governor among the nations, and as the Prince of the Kings of the earth. Her distinctive principles have been published to the world again and again by faithful ancestors, but the world at large is slow to embrace the truth, and hence the necessity of renewing our testimony, and publishing our principles afresh. Each generation of the human family grows up with natural antipathy to Christ and his truth, so there is increasing demand for the faithful teaching of the doctrine of total depravity, and the necessity for regeneration by the Holy Ghost.

As a body of Christ's followers we believe in the plenary inspiration of the Scriptures of the Old and New Testaments, and that they are the only infallible rule of faith and practice. The bible is the heaven-appointed guide, not only for the individual soul, but for the family, the church and the nation. Rulers are as much under obligation to frame and administer state, municipal, national, and international law, according to it, as the individual soul is to be "holy in all manner of conversation." All christian denominations do not give this place to the bible. But we teach that the word of God is the ultimate standard of appeal in all matters civil as well as ecclesiastical. There cannot be national peace, prosperity and perpetuity without national conformity to the revealed will of God.

The doctrine of Christ's universal headship over all things, to the Glory of God the Father, is closely allied to the doctrine we have just stated, the infallible supremacy of the bible. As Mediator He is clothed with authority to rule the nations. We claim and exercise the right of dissent from all nations which do not pay Him proper homage. When civil governments refuse to grant civil and religious liberty as provided by the Supreme Ruler, we refuse to incorporate with them, and testify against their iniquity. Against the State that robs the church of her spiritual independence we raise our testimony. We believe in a free church in a free state; the state not dominating the church, nor the church exercising the prerogatives of the state, not blended but co-ordinate, like the "two anointed ones standing by the Lord of the whole earth." We teach, moreover, that Christ as Mediator is the legislative,

executive, spiritual, and only Head of his body the church: To Him belongs the exclusive right to appoint her government, laws, sacraments, other ordinances, officers, discipline, and worship in matter, manner and object. The government which he has given the church is Presbyterian. The sacraments are only two, baptism and the Lord's Supper. They are not to be administered by any but ordained ministers of the gospel. The infant children of members of the visible church are to be baptized, and adults on profession of their faith. Rulers in the church are ministerial not magisterial. Fines, imprisonments, financial assessments collectible by civil process, cannot be imposed by them. They have no authority to evade or overthrow, or modify her government, laws and discipline. They are not clothed with authority to embellish, increase or diminish the sacraments. They have no discretionary power to make prayer-books, hymn-books, or instruments of music, and use them in the worship of God. While to the Session belongs the right to nominate elders, and it should exercise that right without denying the right of counter nomination to the people, yet to the people belongs the right to elect all their officers.

Rulers are not lords over God's heritage. When Presbytery or Synod attempts to rob the people of this right, their action must be resisted. The majority of a congregation acting in accordance with the law of the church, is the legitimate elector and the minority is bound, in the interest of peace and good order to submit, unless the majority has apostatized or wantonly trampled under-foot the law of the house. If the majority of a church court violates its own law, its action is not binding. Owing to the imperfections of church officers, Synods may err. The error of a Synod can never bind the conscience of a member of Christ's house as a law of the Great Law-giver. The doctrine of passive obedience to unscriptural authority is not in our creed. "Resistance to tyrants is obedience to Christ." Such resistance is not schism, but necessary to the establishment and perpetuation of the unity of the church.

So far from advocating the maintenance of different denominations, we believe and teach that the church should be organically united. This doctrine has been taught by all our worthy ancestors. In the year 1687, the year before Renwick suffered martyrdom, he and Alexander Shields published the "Informatory Vindication of a poor, Wasted, Misrepresented Remnant, of the Suffering, Anti-Popish, Anti-Prelatic, Anti-Erastian, *Anti-Sectarian*, True Presbyterian Church of Christ in Scotland, united together in a General Correspondence." Our terms of communion are brief and scriptural, and intended to promote the unity of the church, for which we pray and labor.

We hold that the religion of Christ as taught in the Word of God is sufficient for evangelizing the world, that all idolatrous, semi-pagan, semi-christian or corrupt religions are an abomination unto the Lord. This leads us with great care to oppose the illegitimate, or unscriptural use of the oath. Taking an oath is an act of religious worship, and should be taken with the uplifted hand, and not by kissing the bible. None but an ordained minister in the church, and a duly qualified civil officer has authority to administer an oath. Extra-judicial and immoral oaths are not binding upon the conscience; but all scriptural vows, oaths and cove-

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nants bind the conscience until the ends of them be effected. Secret oath-bound, immoral societies are at variance with the teachings of the bible, and inimical to the best interests of individuals, families, churches and commonwealths. Our church has always protested against them.

Lay-preaching is a violation of scriptural order and precept, and our church condemns it as ecclesiastical anarchy. The judicial appointment, by the laying on of the hands of the Presbytery, is a part of the scriptural qualifications for the ministry. "The spirits of the prophets are subject to the prophets," but the spirits of self-constituted evangelists are subject to no church court, and their conduct is the lifting of the sluice to send a flood of errors and irregularities throughout the christian church.

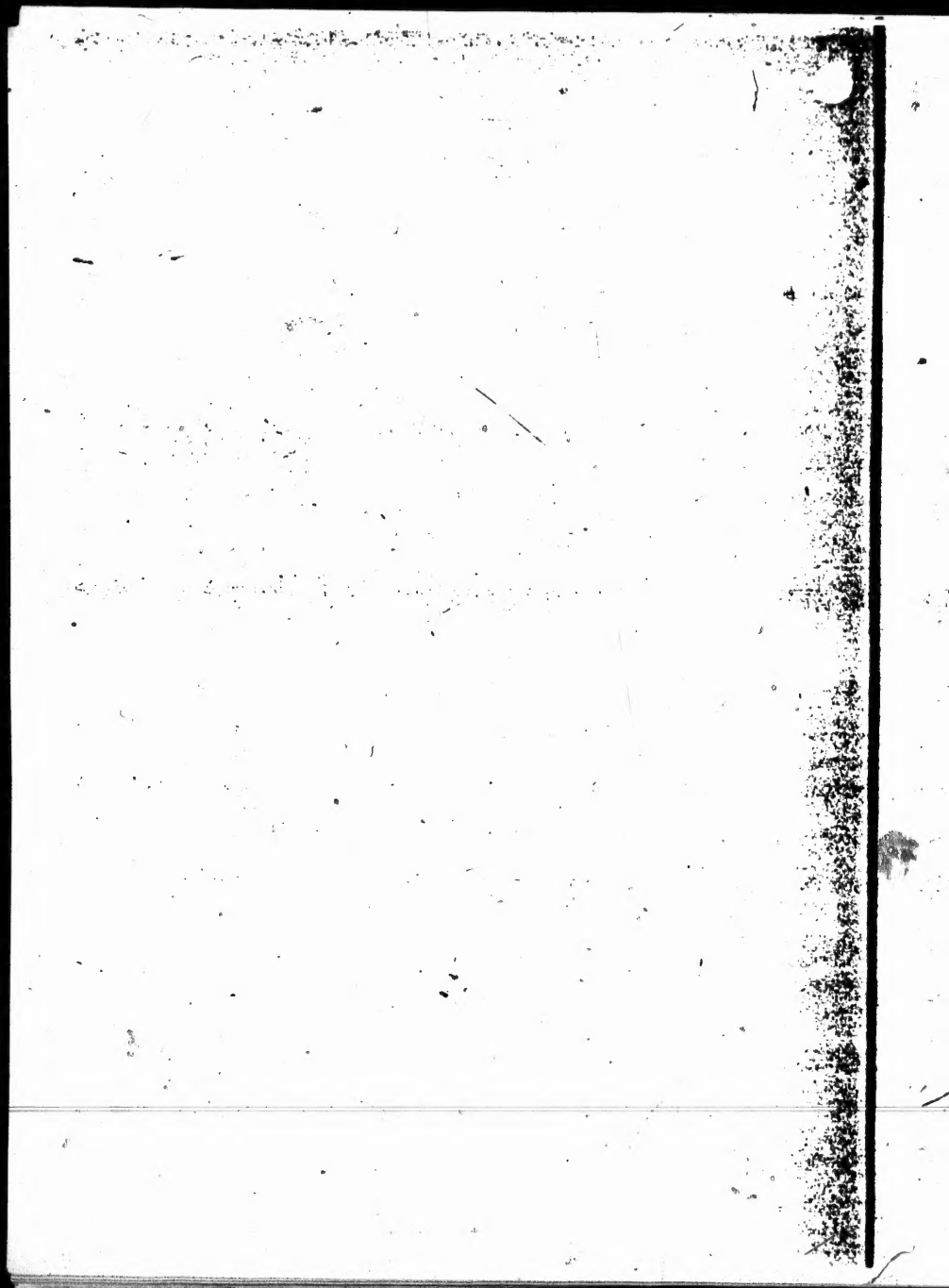
All persons who have the gospel preached to them are under obligation to enter the communion of the church. Faith in Christ is necessary to acceptable fellowship, and a profession of that faith is required for admission to her communion. Sainthood is not required, but a scriptural profession. "The end of church-fellowship is to exhibit a system of sound principles, to maintain the ordinances of gospel worship in their purity, to promote holiness, and to, prepare the saints for heaven." That these great ends may be effected the church is not at liberty to invite those who refuse to place themselves under her jurisdiction to her highest privilege at the Lord's table. "Occasional communion may not be extended to persons who should not be received to constant fellowship."

That these great principles and practices shall yet prevail, we have not the shadow of a doubt. While we contend for them, it is not in the spirit of self-righteousness, but of love to Christ. We do not say to sister churches, who cannot see as we see, "We are holier than thou." But we ask them to give these principles a prayerful examination, and adopt them, as they are founded upon and agreeable to the word of God. We are conscious of many very great imperfections and inconsistencies in our own denomination, but our aim is, by bringing the church up to conformity to the divine law, in faith and practice.

We are truly grateful to our brethren of other denominations for their words of kindness, and their presence at our thirtieth anniversary, and we assure them that we wish to co-operate with them in every good work, where we shall not be expected to compromise our own distinctive principles.

In humble dependence upon the blessing of Christ, we send forth this volume on its mission of testimony, comfort, and enlightenment.

NEVIN WOODSIDE.



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COMMUNION OF SAINTS.

BY REV. NEVIN WOODSIDE.

PSALM 132 3-6.

"I will not come within my house,
Nor rest in bed at all;
Nor shall mine eyes take any sleep,
Nor eyelids slumber shall;

Till for the Lord a place I find,
Where he may make abode;
A place of habitation
For Jacob's Mighty God.

Lo at the place of Ephratah
Of it we understood;
And we did find it in the fields,
And city of the wood.

We'll go into his tabernacles,
And at his footstool bow,
Arise, O Lord, into thy rest,
Th' ark of thy strength and thou."

Ex. 12:26.

"What mean ye by this service?"

There is perhaps no principle of our nature so well developed as the desire for knowledge. Prompted by this desire young men leave home and friends and expose themselves to death in a thousand forms, to increase their knowledge. Geologists tax their energies, spend their time and waste their strength, in efforts to find out the structure of the rocks. Astronomers deprive themselves of sleep and spend their strength to watch the motions of the heavenly bodies. The student trims his lamp at midnight, and confines himself to the study of languages and science that he may gratify his natural inclination to shine as a scholar in the world. If we ask these men what mean ye by this

service? their reply would be the acquisition of knowledge and consequently of power, and the desire to become rulers among men. If the followers of secular pursuits can give a reason for their diligence and self-denial, how much more should the followers of Christ be able to give a reason for the hope that is in them. Moses, under the guidance of the Spirit, knew well that the minds of the youth of Israel would not be satisfied unless their parents would give a reason for their attendance upon the passover. He anticipated the question and furnished the reply. "And it shall come to pass when your children shall say to you, what mean ye by this service? that ye shall say it is the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

In view of the high and holy exercises of the coming Sabbath, we put the question to every intending communicant, what mean ye by this service? We shall suggest a few thoughts to enable you to furnish a satisfactory answer to those who ask you.

I. You do not mean, 'by attending to this ordinance, that you are offering a sacrifice to God.

Taking into consideration all the circumstances connected with the ancient passover, we find that it partook of the nature of a sacrifice. There was the choosing of the lamb, the slaying of it, and the sprinkling of the blood upon the door posts and lintels. The slaying of the paschal lamb typified the slaying of the spotless Lamb of God. It was in this respect a sacrifice. But the sacrament of the Lord's Supper is not a sacrifice. The Roman Catholics would have us believe that the Lord's Supper is both a sacrament and a sacrifice. "As a sacrament it is perfected by consecration, say they; and as a sacrifice it is perfected by oblation." As a sacrament they believe it to be a source of merit to the individual receiver; as a sacrifice it is not only a source of merit, but also a source of satisfaction to divine law and justice; by which the sins both of the

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living and the dead are expiated. Now it is impossible that the sacrament of the Lord's Supper can be a sacrifice, because all sacrifices pointed to something in the future; whereas the Lord's Supper directs the attention of the worshiper to that which has already transpired. Romanists admit that it is a bloodless sacrifice. But let it be remembered that it is of the very nature of a sacrifice that life should be taken, and in the taking of life blood must be shed, for the life is in the blood. The sacrifice which Christ offered was of this nature. The Lord's Supper therefore cannot be a sacrifice, for there is nothing of the nature of expiation in it. The Romish doctrine on this subject was rejected by all Protestants—Lutheran as well as Reformed. The arguments against it are overwhelming. It has no foundation in Scripture. It rests upon the absurd doctrine of transubstantiation, of which more afterwards. It is opposed to the words of institution, "This do in remembrance of me." The one sacrifice upon the cross exhaustively discharged all its functions, and from its very nature excludes the possibility of any other propitiatory sacrifice. It is true the ordinance was called in the ancient church "eucharistia," a sacrifice offering; but then it was so called because at that feast an offering was made to the poor, and because it was celebrated in commemoration of the great sacrifice. But it was only in this sense the term was employed, because there was nothing propitiatory in the ordinance.

II. Nor do you mean by this service that when you partake of the bread and wine you are partaking of the real body and blood, soul and divinity of the Lord Jesus Christ. Romanists appeal to no Scriptural authority for their absurd doctrine of transubstantiation or change of substance except the words of institution, "this is my body." We know that the word "is" here means, that the bread represents or symbolizes, the body of Christ. We have many examples of this use of the various parts of the verb "to be." For example, "the seven good kine are seven ears

and the seven ears are seven years." Again, the seven stars are seven angels. These bones are the house of Israel; that is, they represent the house of Israel. The dry bones in the valley of vision were not literally the house of Israel, but were symbols or representations of it. In addition, Paul calls *bread* by the term *bread* after as well as before, its consecration. The Roman doctrine is contrary to the testimony of our senses; for we see, smell, taste, handle the bread and wine after, as well as before, the act of dedication by the officiating minister. No miracle ever contradicted our senses. On the contrary, every miracle was established by the testimony of the senses. By taste, men testified to the genuine quality of the wine at the marriage feast in Cana of Galilee. By the sense of sight the miracle of the resurrection of Christ from the dead was attested.

But the Romish doctrine is also contrary to reason. Their view of Christ's body is that although his body is material, yet it may be present in heaven and in many places on earth at the same time without division, and that the whole of it may be equally present in every separate particle of the bread and wine used in the Lord's Supper. They teach, also, that the body and blood of Christ are present in the elements of bread and wine without any of their sensible qualities; and that the sensible qualities of the bread and wine are there, while the substances of which they are composed are wanting. This is simply absurd, because that which we call qualities are nothing but the inherent powers in action. Substances cannot exist without them. What a deception is practised upon the deluded followers of the doctrine of transubstantiation! We do not mean that we eat the literal flesh and drink the literal blood of the Lord Jesus Christ.

III. Nor do we mean by it that we are prohibited from all rational and lawful amusement. This remark is made for the special benefit of the young people, who may be hesitating about making a public profession of their

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faith in Christ. Beloved young friends let no man deceive you on this matter, by telling you that when you make a profession of faith in Christ you must abandon all lawful enjoyments in this life. The opposite is the fact. Whilst we would urge upon you the necessity of being in earnest in this matter, we do not wish you to be mistaken as those are who think that moroseness and seclusion constitute real piety. We would not clothe religion in the garb of melancholy. We would not picture to your youthful imaginations gloomy cloisters and long fastings and tedious rounds of counting beads and prostrations as the essence of religion. The believer in Christ is, and ought to be, the happiest man on the face of the earth. He is in reality so. True religion does not consist in dreary penances, washings and scourgings. It does not consist in shutting you out of the world within the gloomy walls of monasteries and nunneries to pine away in solitude and morbid melancholy, without a shadow of hope.

Christ said, "I pray not that thou shouldst take them out of the world but that thou should keep them from the evil." The finest examples of piety we have on record are those of men who mingled freely with the men of the world and never learned the ways of the world. True religion is a joyful thing, because the heart of its possessor is satisfied with the provisions of the covenant of grace. When a man has reached that point when he can take joyfully the spoiling of his goods, when he can glory in infirmities, when he can take pleasure in bonds and imprisonments for Christ's sake, he is the happiest man on earth. Some pleasures you can very well afford to deny yourselves, for Christ's sake. The nearer we keep to Christ the more enjoyment we shall have in this life.

The Lord was present at the marriage feast in Cana of Galilee, not to prevent enjoyment, but to heighten it. It is a reasonable conclusion that Christ permitted the usual enjoyment in that happy company. He did not go there to repress the outflow of youthful ardor, or the rational

pleasures of the occasion. He went rather to enliven the evening with his presence and his miraculous gift of the best wine. The best wine was kept to the last. The cheering draught was given to the governor of the feast, and the delighted guests were made aware of the wonderful bounty of the distinguished guest. The occasion was chosen by the Master to show that marriage should be a joyous event. The wine he created was not some insipid thing like a mixture of sugar and water, but it was pronounced by the best judges to be the best of the evening. Christ was a welcome guest at the wedding. The young married couple were delighted to see him there, and the parents of the young couple would never forget the honor done to them by his presence. The joy of the whole party was enhanced by his presence and acts. He does not now condemn the innocent amusements of life. Ask him to go with you to any amusement you wish to enjoy, and if you cannot ask him to go with you then you cannot go to such a place, or enjoyments yourselves. By coming to the Lord's table you do not prohibit yourselves from any legitimate amusement.

IV. Affirmatively, you do mean to show to the world that you have become the followers of Christ and that you seal your engagements to be the Lord's. The Lord's Supper is a badge of christian profession, by which we declare ourselves to be citizens of Zion. There are certain seasons when every loyal citizen is called upon to show his loyalty to the government under which he resides.

There are times and seasons mentioned in scripture that call for every loyal citizen to show himself on the right side before the public. At such seasons you seal your engagement to be the Lord's and He seals his covenant promise to be for the people and do for them all that his promise implies. He says "this cup is the new testament in my blood which is shed for you." The word testament there means covenant, he renews that covenant with you at his table. Many of you remember the joy of

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the moment when you gave your heart and hand both to the young woman who was to become your wife.

The recollection of that pleasure will never pass away from your memory. But there is a joy far greater than that. It is the joy of your espousals to Jesus Christ. Oh! the blessedness of having made a complete surrender of heart and hand to Him. There is a delight in the recollection of that moment that forms one of the sweetest foretastes of the heavenly joy. At each communion season that feeling should be enjoyed again, with intensified pleasure. If at any time you have been cold to your first love you will regret it, and come and renew the old spark of sweetest intercourse that the love of your espousals may be kindled into a flame.

V. You mean to show to the world that this ordinance is intended to signify and effect your communion with Christ in His person and offices and their precious fruits. "The cup of blessing which we bless is it not the communion of the blood of Christ? 1 Cor. 10-16. The bread which we break is it not the communion of the body of Christ?" It is said in our excellent larger catechism, that "those who worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal manner, but in a spiritual manner, yet truly and really." If we are truly united to Christ when we sit at the Lord's table, we receive by faith that nutriment for our souls which gives us strength for our heavenward journey. We are enabled to "run and not be weary and to walk and not faint." We receive real strength for trial, courage for fighting the good fight of faith, patience for bearing the burdens of life and readiness for death when it may come. Here also we receive fitness for enjoying all that Christ is ready to bestow upon us. Gradually we are prepared for the reception of the greatest of spiritual blessings. We have communion with Him in his prophetic office, for we receive instruction from him. We have communion with him in his priestly

office for we are clothed with his righteousness. We commune with him in his kingly office for we are made kings over our own spirits so that we rule them. "He that ruleth his own spirit is greater than he that taketh a city." We are co-workers with him in our sanctification.

VI. We mean by this ordinance, to exhibit to the world the reality of the communion of saints on earth. "We being many are one bread and one body, for we are all partakers of that one body." 1 Cor. 10, 17. The idea involved in mutual communion is agreement in doctrine, worship and discipline. Hence the necessity for having terms of communion, comprehensive and clearly defined. There must be agreement between those who commune together on the doctrine of the person of Christ. There could be no communion between a man who believes that the bread and wine are the real body and blood of Christ, and one who believes that the bread and wine are only bread and wine. There can be no proper communion between one who believes that Christ is God and one who believes that he is only a man. "What part hath he that believeth with an infidel?"

VII. You mean by this service to show to the world that the Lord's Supper was intended for true believers alone. It was not intended for those who are perfect, but to make believers perfect.

It is true, many come to this ordinance, and enjoy the privileges of the church, who have neither part nor lot in the matter. Such persons eat and drink condemnation to themselves, not discerning the Lord's body. The passover was not to be eaten by the stranger. It was intended for the true Israelite. Nor is the Lord's Supper intended for any but the real believer in Christ. This is the reason that a fence has been placed around the mount. In many cases the fence is entirely broken down. The sole purpose of those who break down the wall is to destroy the influence of the church, and her spiritual purity. We see the necessity for good laws and the enforcement of them in

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the schools, cities, states and nations. Much more are good and scriptural laws and wholesome discipline needed in the churches. What was said of colleges and halls in ancient days is true of the church of Christ to-day.

"In colleges and halls in ancient days,
There dwelt a sage called discipline,
His eye was meek and gentle, and a smile
Played on his lips and in his voice was heard
Paternal sweetness, dignity and love,
The occupation dearest to his heart
Was to encourage goodness. Learning grew
Beneath his care, a thriving vigorous plant,
The mind was well informed, the passions held
Subordinate, and diligence was choice.
If e'er it chanced, as chance sometimes it must,
That one among the many overleaped
The limits of control, his gentle eye
Grew stern and darted a severe rebuke,
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe
As left him not "till penitence had won
Lost favor back again and closed the breach."

But discipline at length
O'erlooked and unemployed grew sick and died.
Then study languished, emulation slept
And virtue fled. The schools became a scene
Of solemn farce where ignorance, in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.

What was learned,
If ought was learned in childhood was forgot
And such expense as pinches parents blue
And mortifies the liberal hand of love
Is squandered in pursuit of idle sports
And vicious pleasures."

(Cowper's Task.)

Let the discipline of the church be laid aside and very soon she will become the prey of the foxes, and her purity will vanish. Let the people come up and pledge their faith afresh, and the wall which Christ erected more than 1897 years ago shall not be destroyed.

VIII. You mean to commemorate the death of Christ. This is evident from a variety of facts. First the bread and wine are the emblems of the broken body and shed blood of Christ. Strange as it may appear to men, yet it is nevertheless a fact that his death and not his birth was to be commemorated. This celebration reminds us of the all-important fact of our own death, and the necessity for proper preparation for it. But much more it reminds us of our safety, if we have an interest in that death, but it does more than that when it is properly enjoyed. It softens the hard hearts of men. There are some whose hearts will not be touched with any tragic death. There never was so tragic a death as Christ's. He was innocent and yet he was put to death as a malefactor. Listen to the wail of that mother on the sea shore at Wigton. Her daughter is bound to the stake, and the waters are rapidly rising around the frail and innocent girl. To add to her torture, she is dragged out, that the heartless persecutors may gloat over her sufferings. Her pure spirit is wounded by the suggestions of her tormentors. They ask her to stain her conscience by repeating a prayer which was an abomination to her. Her mother pleads with her to say, "God save the king," and she said, "God save him if he will." Then the shout rose, and was wafted far out on the sea breeze; "She has said it." But the heartless murderers were not satisfied. She was taken back to the stake and tied to it amidst the roar of the merciless waves. Could the mother of that innocent young girl ever forget that tragic death? Never. As oft as the season of the year would return she would think of the distress of her beautiful daughter.

Far more tragic was the death of the Son of God. "What was it that made him groan and cry so under his burden?" It was the guilt of an elect world. He was relatively guilty, though not personally so. There is no death like this. He was the Lord of life and glory, and yet he was treated as a thief or a murderer. He was among the lowest in his death. "He made his

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grave with the wicked." Is not your soul, O, believer, like the dove when outside of the ark? You can find no resting place for it, there is nothing solid to rest upon. When he hangs on yon accursed tree he says to you *come to me*. Look into that heart and see the real, genuine, sparkling love within, and flowing out in every drop of blood and in every particle of water, and rising in vapors from the fresh wound. O sinner "behold the window opened in the side of the ark." Did he cease to love his people in his last moments? No, no. Never was His love so tender as then, when all men had abandoned him, and yet his constancy was as great as ever. Oh, my soul! art thou so chilled that nothing will move thee to flee to the bleeding Lamb of God? Intending communicant what will you give up for Him when he has given up so much for you? When I come to the table let me bring my hard heart, my grieved soul, my tardy feet, my unwilling hands to the streams that flow alongside of the table. Purifying streams are here. Stains that could not be removed can be all taken away in the meritorious streams of Christ's love. Hide in that cleft side, *my soul*, and be safe.

PSALM 116 13-19.

I'll of salvation take the cup,
On God's name will I call:
I'll pay my vows now to the Lord
Before his people all.

Dear in God's sight is his saints' death,
Thy servant Lord am I,
Thy servant sure, thine handmaid's son;
My bands Thou didst untie.

Thank-off'rings I to Thee will give,
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all:

Within the courts of God's own house,
Within the midst of thee,
O city of Jerusalem,
Praise to the Lord give ye."

CRITICISM AND COMMON SENSE

BY REV. NEVIN WOODSIDE.

PSALM 119, 97-100.

"O how love I thy law; it is
My study all the day;
It makes me wiser than my foes,
For it doth with me stay.

Than all my teachers now I have
More understanding far;
Because my meditation
Thy testimonies are.

In understanding I excel
Those that are ancients,
For I endeavored to keep
All thy commandments.

My feet from each ill way I stayed,
That I may keep thy word.
I from thy precepts have not swerved,
For Thou hast taught me Lord.

How sweet unto my taste O Lord,
Are all thy words of truth!
Yea, I do find them sweeter far
Than honey to my mouth.

I through thy precepts that are pure,
Do understanding get;
I have no way that's false
Which all my heart do hate."

I. Thessalonians, 5:21.

"Prove all things, hold fast that which is good."

The invitations of the Gospel, the threats of the law,
all the precepts of revelation, are addressed to man as a
rational being. God speaks to backsliding Israel and says,
"Come now and let us reason together, saith the Lord.

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Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool."—Isaiah 1:17. The Spirit speaks by Paul in the same strain to the church at Corinth, "I speak as to wise men, judge ye what I say." Strange that there should be such opposition in the human heart to divine things. Men reason well on almost every other subject but religion. They examine money to see whether it be genuine or counterfeit. They investigate real estate, they test agricultural implements, they examine horses and cattle and every other commodity they buy, before they make their purchase, that they may not be losers in the transaction. Thousands reject the Gospel without waiting to try its authenticity or test its practical value. They exercise no common sense, the most uncommon of all the senses, about revealed religion. This is not a new movement among men; the same is true of the ages that are gone. By the hand of Solomon God said, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you."—Prov. 1: 25, 26, 27.

Man's powers, rational, moral and sensitive, are all occupied in the investigation and practice of the true religion. This is the great and all-important business of our earthly existence. Too many, alas! fail to make it even the recreation of life. Men may live happily and die rejoicing without riches or worldly honors, but no man ever died a triumphant death without true religion. It is the one thing needful. Well might the writer of the first Psalm say, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalm 1: 1-2. There is happiness in the pursuit of the true religion, because you are not

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following an *ignis fatuus*—something that eludes your grasp the moment you approach it. It is no dream, empty shadow or delusion; it is a glorious reality. It is an abiding and satisfactory substance. When the soul possesses it, then it has genuine light, strength, comfort and joy. There can be no stability without it. Without it men are like ships at sea without rudder or anchor. They are at the mercy of the storms of life, and they have no definite harbor of refuge before them. No wonder Paul was anxious that the Church at Thessalonica should be established, strengthened and settled. This is the reason he said, "Prove all things, hold fast that which is good." In this beautiful verse we have a natural division, containing two cardinal doctrines and two duties of the first importance. The two doctrines are, that the Scriptures of divine truth will stand the closest scrutiny of adverse or friendly criticism—they are divine; and that they are worthy to be held fast when they are proven by all the tests of criticism, and by all the variations of experience. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—I. Timothy, 1:13. We do not wait to discuss these great doctrines to prove the authenticity and value of the Bible. In our text Paul is speaking to professed and real believers. We proceed to lay before you the duty:

I. Of proving all things.

Modern morality is one of the things to be tested. Too many are resting securely upon a morality that will not stand the test of scripture. Honesty is practiced because it is the best policy. It is the best plan to secure trade, to keep up one's reputation. Such honesty evidently springs from self-love, and not from love to Christ. The morality of many rises no higher than the law of the land, although the civil law may be in direct opposition to the law of God. There may be a moral action springing from the purest selfishness. A moral man is bound by circumstances, a religious man is bound by law, the law of God.

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Religion means binding back, or binding by law. Where there is no law there is no order; where there is no order there is no certainty; and where there is no certainty there is no true religion. When Paul was writing his first letter to the church at Corinth, he found it necessary to speak emphatically on this point. He found a certain class of Gentile converts who thought that the liberty with which Christ had made us free consisted in liberty to do whatever the State might decree, regardless of the law of God. They were the antinomians of Paul's day. Their religion was speculative philosophy, by which they reasoned away the paramount claims of divine law, and concluded that they had as good a right to practice fornication as they had to eat different kinds of meats. Paul reprovved them sharply, when he said: "all things are lawful for me but all things are not expedient." He could not countenance a sin although it might be sanctioned by the civil authorities. With him divine law was supreme. He would not allow the veil of a carnal morality to be cast over his eyes without examining its texture. He proved it by the supreme and infallible test. We have precisely the same evil arising in our midst decorated like an angel, with features as attractive as a maiden, and voice both low and sweet, luring the elders of the Church away from their vows, and the members from the only infallible rule of faith and practice. Prove current moral teaching. The grand morality is love of Christ.

In the next place we are to prove all things doctrinal. Is the old doctrine true that we have all sinned in Adam and fallen with him in his first transgression? Our answer to this question is in the language of Scripture: "By one man sin entered into the world and death by sin, and so death passed upon all men for all have sinned."

Is the other old standard doctrine true, that Christ died for the elect world, for a portion of the human family? Our answer to this question is in the language of the the infallible book also: "He became sin *for us*, who knew

no sin, that we might become the righteousness of God in him." "I lay down my life for the sheep." "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." The doctrine of the representative character of Christ is as bitterly assailed and as strongly hated as ever it was in this world. Thousands do not believe that Christ took the law place of a definite number of the human family, to make salvation not only possible, but certain. They reject the doctrine, and substitute for it the groundless dogmas of Arminius. Prove the doctrines, and if men "speak not according to this word it is because there is no light in them."

Again, we are to prove all things political. Our fathers did this very carefully. They examined state and national laws with great care, lest they might be entangled in the meshes of corrupt civil government. They were sarcastically called anti-government men because they dared to think for themselves. The relation of the church to existing civil governments is one of the most momentous subjects that can occupy the human mind. If civil governments ignore the Lord Jesus Christ as the Governor among the nations, then we are in duty bound to stand aloof from them and protest against them. If they set up men on an equal footing with the blessed Master, if they give place, titles, honors and prerogatives which belong exclusively to Christ to pope, president, or monarch, we have no alternative but to protest against them and refuse to submit to their authority for conscience sake. The secular idea of civil government, now spreading so rapidly in our own land, is exceedingly offensive to Him who said, "By me kings reign, and princes decree justice. By me, princes rule, and nobles, even all the nobles of the earth." —Prov. 8:15-16. There are many who believe and teach that civil government has no right to throw the arm of its protection around the Christian Church and the Christian religion. It is impossible to understand on what principle, other than direct hostility to Christ, a Christian nation

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can refuse to support and defend the Christian religion against all enemies, open and secret. The prolific cause of all the misery of the present day is the want of true religion. Pauperism, suicide, drunkenness, debauchery, murder, abandonment of wives and children, cannot be cured by some of the nostrums prepared by quack reformers. The men who attempt to improve society by licensing or regulating sin are just as foolish as the man who will attempt to make his watch keep good time by turning the hands upon the dial plate without looking to the derangement in the interior. "Righteousness exalteth a nation, but sin is a reproach to any people."

Again we are to prove all things ecclesiastical. Know where you stand, and why you occupy your present position. Why are we Presbyterians? Why are we Reformed Presbyterians? To the first of these questions we reply: We are Presbyterians because the Presbyterian form of church government is taught in the word of God, and there is no other form taught in it. We cite but one passage to prove our position: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery."—I. Timothy, 4:14. Under this form of government the people have the right to elect their own officers. Their ministers are to be chosen by the people, and not appointed by a bishop. Our authority for this practice is found in the first chapter of the Acts of the Apostles. Peter stood up and addressed one hundred and twenty of the disciples, not the twelve apostles, and called upon the congregation to show by their votes which of the men should be chosen to fill the vacancy in the apostolic office. They did so, and Matthias was chosen. There is another beauty in our Presbyterian form of government that we notice in passing. The highest cannot escape the discipline of the Church when it is properly administered. The most insignificant and poverty-stricken has the same privilege as the millionaire. No wonder that one of the British kings said, "No bishop, no king." He

hated Presbyterianism because it did not pamper his pride. Some of the potentates of earth, by endowing certain forms of Church government, are now able to defy ecclesiastical authorities, and live in violation of the doctrines and laws of the Church which they have fettered by unholy endowments. The Presbyterian form of worship and government is the best for evangelizing the world. Neither the Salvation Army, with its unscriptural military titles, nor the self-appointed evangelists, nor the decrees of bishops who lord it over God's heritage, nor the bulls of popes, nor any other device of man, will accomplish the work of spreading the knowledge of Christ until "all shall know Him, from the least even to the greatest."

This great work is to be done by his own heaven-appointed officers. The great outcry of the success of certain movements must not shake the confidence of God's people in the Lord's appointments. In the Scriptural Presbyterian body one pulse throbs, one spirit unites, one common feeling pervades the entire body, the glory of one great leader fills every heart with enthusiasm. This is the chosen instrument for bringing about the glorious time when the Church shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Further, we are to prove all things practical. Our last term of communion, which each member is to subscribe, is "a practical adorning of the doctrines of God our Saviour by a life and conversation becoming the Gospel." A consistent life goes far to commend the religion of Christ to the ignorant masses. There are practices creeping into the Christian Church that ought to be strenuously opposed, for example, that of sitting in public prayer. This irreverent practice is spreading, until we find it in some of the denominations that once stood high in adhering to all that was Scriptural in the worship of God. Perhaps the growing evil can be traced to the theological seminaries of the country. The

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subject has not been carefully presented to the students, and they have gone out not knowing the real practice of the Church on this point. Nothing can be so irreverent as squatting, as they call it in Scotland. The prime minister of England would not dare to sit down in the presence of the queen until she told him to do so. The people rose as a mark of respect when the bishop of Derry came into the old cathedral to deliver his sermon in memory of the closing of the gates of the old maiden city. Professor Linn, of Washington and Jefferson College, one of the greatest Greek scholars of the present time, stands in prayer. He stands alone in the congregation to which he belongs. No bride sits by the side of the bridegroom when she is about to take the marriage vow upon her. She stands, unless she is a cripple, and then she may recline upon her couch and be married. Shall the bride, the Lamb's wife, be less respectful when she comes up to renew her vows, and through her glorious head and husband receive from her Heavenly Father all she seeks?

The touch-stone by which all things are to be tested is the word of God. Let the various practices of the Church be brought to this. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2. It is by this standard that the height and beauty of Christian character and conduct will be brought to perfection. We wish the symmetry of the Church to be as nearly complete and well-rounded as her doctrine. Practice must be so closely united with doctrine as to appear to be what it in reality is—like the fruit upon the tree. It was said of the Codly Henry Martyn, "his symmetry in the Christian character was as surprising as its height."

Romish influence is at work in the various evangelical churches to change the whole practice to paganism. Preaching in the morning, play in the afternoon, buying

place and power in the Church for money, prostituting the sacraments of baptism and the Lord's Supper, acting on the foul principle that what is not expressly forbidden in the worship of God is allowable, are some of the practices we are required to prove. "Prove all things." These things are not to be tested by expediency, because it is not a divinely appointed test. Expediency led David to change his behavior, and feign himself mad, and thus disgrace himself. It led Abraham to tell the Egyptians that Sarai was his sister, and thus exposed her to great danger. It led Cranmer to sign his recantation, which caused him great grief to the day of his death. Nor is conscience to be the test, because it is not the rule ruling, but the rule ruled. It needs enlightenment and purification, and cannot therefore be an infallible rule. Nor are these things to be tested by popular opinion. This test is as changeable as the winds. We cannot trust it. The multitude will praise you to-day and to-morrow condemn you. Dame rumor may lift you to the skies one day and the next decry you. All things must be proved by the word of the living God. An eminent philosopher once said he had received more pleasure and profit from that sweet text of Scripture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," than he had received from all the books he had ever read, or all the works he had ever written. God has given us this word for this purpose, as well as for other purposes. By it the careful Sabbath school teacher will be able to detect poison in the literature put into the hands of the children. By it parents can train children.

II. Hold fast that which is good.

In the first place, the word of God is good, and we must hold it fast. This exercise consists in understanding it, loving it, practicing it, and defending it. All our time is not to be devoted to study. But there must be such careful study of the divine word as will make us familiar

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with it. If we do not understand it we cannot love it, neither can we practice it nor defend it. All its history is true to the letter; all its poetry is exalted and pure; all its promises shall be fulfilled; all its threatenings shall be carried out. No nation can prosper without it. Trade and commerce, arts and science, have languished where it was not studied. Poverty, ignorance and degradation are everywhere seen where this lamp of truth is extinguished. But loving it is an excellent way to hold it fast. This was David's plan. He said:

"Oh! how I love thy law, it is
My study all the day;
It makes me wiser than my foes,
For it doth with me stay."

A man must be in great love with anything he can study all the day. To keep up the regular reading of the word every day requires strong attachment to it. The reason it is so little read is not want of time, but want of love to it. A mother who loves an absent son will read and re-read his letters, and fold them up and preserve them for some future perusal. She will read them to her friends, and talk of them to her acquaintances. So the child of God will take delight in reading the word to others, and will speak of it by the way. That is a cold heart that is not lit up by the fire of divine revelation. "If ye love me, keep my commandments," says the Lord Jesus Christ. Love leads to constant and prompt obedience. The way to hold fast the word is to *live the word*. It must shine in every act, and sparkle in every look, and drop like honey from your lips in every sentence. It must pass through your minds morning, noon and night, like a crystal stream, cleansing thoughts, feelings, aspirations, plans, purposes, hopes and fears, and leaving behind it neither doubt nor darkness regarding your salvation. It is the sweetener of home life, the cement that binds parents and children, husbands and wives, masters and servants

together in one happy family bond which neither temptation nor poverty can destroy. It gives staying qualities to the ministry, and makes them pillars in the house of God. Their business is to preach the word. It is the strength of a city, state or nation, and spreads confidence between rulers and ruled, teachers and taught, buyers and sellers, rich and poor, noble and ignoble. Let it be read in our public schools for all time to come. Let it be consulted by the Supreme and all the subordinate civil courts of the world, for it teaches senators wisdom. But it must be defended as well as practiced and loved.

"We are set for the defence of the truth." By pen, and tongue and sword we are to guard it. The authority of the United States must go with it on its glorious mission to the degraded and cruel Turk, to the naked and savage African, to the fierce cannibal in the South Sea Islands. We must bring the ripest scholarship to its defence against those who would mutilate it, or add to it, or pervert its pure doctrines. It is too valuable to be neglected.

Robert Pollock tells the touching story of Helen of the Glen in a manner calculated to impress the mind of the reader with reverence for the Bible. Mrs. Thompson says to her daughter Helen: "Read the Bible, and read it often. It is surprising to notice how this sacred book is neglected by sinful men. The votaries of taste and fashion will spend their days and nights poring over the morbid pages of sensual and fictitious narrative; yet if their God were to ask them if they had read the book which he sent them from heaven, where would they look? How could they say that they had never read the precious gift throughout? Wherever you go learn not of those. Take your Bible in your hand; make it the companion of your way. In the thirsty desert of this world it will supply you with the water of life; in the darkness of doubt and apprehension it will cast a gleam of heaven over your path; in the struggle of temptation, and in the hour of

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affliction, it will lift up the voice of warning, encouragement and comfort. Never let the Bible lie by you unperused. It is the only helm that can guide you through the ocean of life and bring you safely to the immortal shores. It is the only star which leads the wandering sinner by the rocks and breakers and fiery tempests of utter destruction, and points him away to the heights of everlasting blessedness. The Bible contains the only food that can satisfy the hungerings of the soul; it presents us with the only laver in which we can wash ourselves white and clean; it alone tells us of the garments that are worn in the courts of heaven; it is from the Bible alone that we learn to prepare a torch to conduct our footsteps through the valley of the shadow of death; and it is the Bible alone which can introduce us at last to the glories of immortality."

Hold fast this good book, the BOOK of books!

Again the testimony of the church is good, hold it fast. Paul calls it "The form of sound words." He commanded his young brother Timothy to "Hold it fast." He adds, "Which thou hast heard of me." He tells how to hold it fast, "in faith and love." John gives the same command to the church at Philadelphia: "Hold that fast which thou hast, that no man take thy crown." The profession of your faith is to be held fast. The doctrines of grace have been formulated, and published in the subordinate standards of the church, and we are under the most sacred bonds to hold these sacred truths fast in times of general declension. Too many of the churches have no testimony. Many of the people think that they are not bound by any covenant engagements to maintain these standards against the enemies of the truth. It is not so with us, our covenants bind us to bear testimony against error in every form, and to transmit that testimony to the generations to come. It is the crown of the church to hold a testimony, faithfully and fully before the world. She loses her crown when she loses her testimony. The

glory departs from her and her strength goes with her glory. When she abandons her testimony, she lays aside her power, her peace, her real prosperity.

Isaiah, as the type of Christ, was commanded to "bind up the testimony, and seal the law among my people." He had received the law, or rather the testimony, from two competent witnesses, Uriah and Zechariah. Their testimony he was to preserve for future use among the children of God. The testimony was to be of great value to the disciples, and a condemnation to the enemies of the truth. To bind up was to roll up with care, that there might be a proper record at a future time for the glory of God and the everlasting honor of his followers. A testimony has a two-fold use. It glorifies the Lord Jesus Christ, and leaves those who deny Him without excuse.

We have no need to be ashamed of the teachings of our honored forefathers. No works on theology and godly practice have excelled our larger and shorter catechisms and confession of faith. The doctrinal testimony of our church is more valuable than rubies. This is the reason we ask all who unite with the church to subscribe the fifth term of communion: "An acknowledgement of the faithful contentings of the Martyrs of Jesus, and a recognition of all as brethren in every land who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation against all that is contrary to sound doctrine and the power of godliness." The church is a witness for Christ in all ages. We join with the living and the dead in testifying against idolatry, ritualism, ecclesiastical anarchy, popish superstitions, prelatic tyranny and Christless indifference respecting divine things. Our doctrinal, judicial and historical testimony has been issued to the world, not only against the evils mentioned, but against present evils and defections. It has been given on behalf of the whole system of revealed religion. We testify on behalf of all scriptural and present truth. We are not left without a promise to enable us to finish our testimony. On the strength

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of that promise let us maintain our ground. There is no danger of defeat when Christ has said, "I will give power to my two witnesses." It is by this testimony the world is to be conquered and the Redeemer's glory made great. Oh! that it may be said of us at last: "And they overcame by the word of their testimony and the blood of the Lamb."

Again, we must hold fast a good conscience. In moments of temptation men violate their own consciences. If conscience has been enlightened and purified by the Divine Spirit, we must carefully preserve it. Paul was particular about this in his letter to Timothy. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." The real sunshine within is a pure conscience, one void of offence toward God and man. A tender conscience will keep us from self-confidence, pride, vanity and fickleness. It will prevent all that melancholy which is the product of an unstable mind. A man with a pure conscience is always able to hold up his head in the midst of losses and disappointments. He has not willingly defrauded any man. He has broken no covenant with God. Poor as he may be, he is always respectable, and respected by all who know him. He enjoys the approbation of God and his fellow-worshippers, and the approbation of his own conscience. It is a joy beyond description to have the approval of God, the Church and yourself. That triple testimony is the perennial stream that fills the soul with calmness and delight throughout life. To keep it we must commit it to the care of the Lord Jesus Christ. It is one of the jewels which He guards with untiring watchfulness. "The Lord shall preserve thee from all evil; he shall preserve thy soul."

Again, we must hold fast the Lord Jesus Christ as all our salvation and all our desire. Men have bartered Him for lodge privileges and the temporary enjoyments of this world. They have become wearied of Him and His

religion. Like the ancient Jews, in the hardness of their hearts, they cry "Away with Him, crucify Him!" They care neither for his personal honor, his rights, nor prerogatives. They can give his titles, honors and attributes to some sinful mortal without a qualm of conscience. Men refuse to trust Him for bread to eat and raiment to wear. They take the whole matter of providing all these things into their own hands. When this is so, we may rest assured they will not "commit the keeping of their souls to Him as unto a faithful Creator." We have a solemn problem to solve in the large cities of the world, in discovering the remedy for non-church going people. The cause of this gigantic evil is said to be the allurements of the world and the deadness of the Church. This is true in part, but there is a cause lying away deep down in each heart far more dangerous than those. There is a want of love to Him who first loved us. - This lack of love causes men to leave His house and ordinances, and turn away from Himself. Such men fail to realize that there is no salvation in any other. Publicly and privately the name of Jesus has been ignored. It has no sweetness for some ears. When it is mentioned they closely stop their ears, lest they might hear His winning voice. He still speaks as a prophet, expounding the will of God for our salvation, but millions of men refuse to be taught. As a priest he pleads in heaven, but they care not to have their persons and services rendered acceptable to God by Him. His healing power is still exercised, but they seek healing without His aid, and perish in their diseases. As a leader He is ready and willing to go before them, but they will not follow. As a commander he issues his beneficent orders, but they refuse to obey. The language of their conduct is, "We will not have this man to rule over us." His tenderness as a father is expressed by word and providence, but the wicked simply take advantage of it to insult Him and make light of His long-suffering. His mediatorial personal loveliness and greatness are presented

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fully before them, but they see no beauty in Him that they should desire Him. To them he is "like a root out of a dry ground, having no form nor comeliness." Until the Spirit of the Lord come and loose their dumb tongues, they will not praise Him. Until the fire from heaven descend and warm their cold hearts, they will not follow Him. Until the power of the Holy Ghost is planted within them, they will not hold Him fast. They seek the friendship of the world, which is death, and refuse the gracious offers of the friend that sticketh closer than a brother. Oh! for the feeling of the spouse who said, "I held him and would not let him go." Oh! for the experience of Rutherford when he said: "Sweet words! 'I live no more, but Christ liveth in me.'"

Oh! for the stability of Doddridge, who said with glowing heart:

"One there is above all others,
Well deserves the name of friend!
His is love beyond a brother's,
Costly, free, and knows no end;
They who once his kindness prove,
Find it everlasting love."

PSALM 101 1-4.

"I mercy will and judgment sing
Lord I will sing to Thee,
With wisdom in a perfect way
Shall my behavior be.

O when in kindness unto me,
Wilt thou be pleased to come?
I with a perfect heart will walk
Within my house at home.

I will endure no wicked thing
Before mine eyes to be:
I hate their work that turn aside,
It shall not cleave to me.

A stubborn and a froward heart
Depart quite from me shall;
A person given to wickedness
I will not know at all."

STRENGTH FOR THE MINISTRY.

BY REV. NEVIN WOODSIDE.

PSALM 46 1-5.

"God is our refuge and our strength,
In straits a present aid ;
Therefore, although the earth remove,
We will not be afraid :

Though hills amidst the seas be cast ;
Though waters roaring make,
And troubled be ; yea though the hills
By swelling seas do shake.

A river is, whose streams do glad
The city of our God ;
The holy place wherein the Lord
Most High hath His abode.

God in the midst of her doth dwell ;
Nothing shall her remove :
The Lord to her an helper will,
And that right early prove."

Exodus 4:12.

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

Thirty years ago the hands of the Presbytery were laid upon my head, and I was solemnly ordained to the work of the ministry. It was a trying experience, a moment of mingled feelings of fear, hope, gratitude, joy and expectation. The labors of the past and the responsibilities of the future rose before me. I had put my hand to the plow, and could not look back. Forward I must go—not rashly, but resolutely. To go in my own strength would be disaster, and so I looked for a staff to lean upon, and the Master put this precious promise into my hand as a staff on

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which I have leaned securely ever since. I have tested it in an active life of thirty years in the ministry, and it never failed me on any occasion. It was given to Moses, who was chosen by God to be a law-giver, a leader and an emancipator, to the Israel of God. The place and time in which it was given were very remarkable. Moses had led the flocks of his father-in-law to the backside of the desert of Midian, and had himself gone up to the mountain of God, called Horeb. When he descended from the mount he led the sheep away to the pasturage, as a faithful shepherd, and as he went, he was suddenly stopped by a singular sight—a bush burning, but not consumed. No panorama of mountain, river and plain, or of moon and stars and aurora borealis, ever excited such wonder and awe in his bosom as did that strange sight in the desert. He stopped and looked, and behold a flame, but he saw no smoke of consuming timber. He listened breathlessly as he looked, but he heard no crackling of the burning wood. Cautiously he approached the strange sight, and as he drew near a voice spoke from the flame and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There was something sublime in the very surroundings of the shepherd at the time. There was Horeb standing in its hoary grandeur, casting its shadow over the plain below. There was the vast solitary wilderness lying at his feet as silent as the grave. Behind him the flock of sheep was browsing, all unconscious of what the shepherd saw and heard. They heard no voice, and most likely saw no flame, but sought the pastures as they were wont to do on other days. They knew no fear, but Moses was afraid and covered his face. He could not look upon such glory without blushing, nor hear such a voice without trembling. The voice that spake was that of the eternal Son of God. He spoke there as one having authority, as He did after he became incarnate and dwelt among men, and preached the glad tidings of salvation to those who had rebelled against God. He

told Moses He knew the sorrows of his brethren, the children of Israel, in Egypt. Their sighs and groans had come up to Him from the scorched plains of Egypt, and from the brick kilns, and from beneath the lash of the cruel taskmasters, who required the full number of bricks daily without the means to make them. Then He told Moses to go down and tell the haughty tyrant to let His people free from the oppression under which he had held them for so long a time. "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel." The command startled Moses, and roused him from his rustic plans and pursuits, to think of the people he had left behind when he stole away from the Egyptian capital, like the man-slayer fleeing from the avenger of blood. All the past flashed upon his memory, and no doubt he thought of the slaughter of the Egyptian, and of the fact that he had cast his lot with the downtrodden, and thus incurred the displeasure of those in authority. He had been so long away in the country that he would need another training at Court before he would be fitted for the work of speaking to the proud monarch.

In addition to that, he knew his own defect of speech. He began to make excuse, and to reason about the matter. To dispel his fears, silence his arguments, remove his doubts and stimulate him to action, the Lord said, "What is that in thine hand?" He replied a rod. "Cast it on the ground," said the voice. He did so, and the rod became a serpent, and Moses fled from before it. He was commanded to take it by the tail, and he did so, and it became a rod in his hand again. Then the Lord commanded him to put his hand in his bosom, and it became leprous, and to put it back again, and it became whole. "These are signs that the Lord hath appeared to you, and if they will not believe these, then take river water and pour it on the ground, and it will become blood." Still Moses pressed the argument, "I am not an eloquent man." Perhaps he had some defect in his speech, or some bad

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habit he was conscious of, or some slow delivery that might be, in his own estimation, an insuperable barrier. It might have been his modesty that led him to make so many objections. But now these must be all silenced, and the Lord said, "Who made man's mouth? or who maketh the dumb; or the deaf; the seeing or the blind; have not I the Lord?" This closes the debate, and the order is given imperatively: "Now therefore go, I will be with thy mouth and teach thee what thou shalt speak."

I. The command given to the messengers of the covenant. 1st: it is divine. The person who spoke from the flame was the eternal Son of God. There could be no error on the part of Him who issued the order. Neither would He impose upon any servant of His an impossibility. Whatever he commanded could be done, and ought to be done. This order neither needed revision nor alteration. It was perfect. We shall understand the nature of this order better by viewing the various parts of it. Where was Moses to go, what was his message, and to whom was he to go? He was to go to an idolatrous land where the people worshipped the leeks, onions, garlick, and gods of their own making. He was to go to darkest Egypt, the land of the pyramids and the land of the Nile. He was to go back to his birth-place, the scene of his infant slavery and of his miraculous escape from a watery grave. He was to go where darkness had become so deep that it became proverbial. Moral and spiritual darkness had settled down upon the people so deeply that it seemed a hopeless task to go and speak to Pharaoh. But the command was irrevocable. What God had said must be done.

To whom was he to go? He was sent first to the king of Egypt. Go tell that proud oppressor to let my people go. The justice of God was illustrated in sending the messenger to the man who was not to be converted, nor brought into the covenant society.

There are two great objects in carrying the message of the Lord to men in general. The first is to leave the

world without excuse, that the mouths of the wicked may be stopped, that the honor of God may be maintained, and that his attributes, especially his justice, may be glorified. Paul had this idea before his mind when he said: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Saviour of his knowledge by us in every place. For we are unto God a sweet savor of Christ in them that are saved and in them that perish; to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ."—II Cor. 2; 14-17.

It was the business of Moses, and of Paul, and of all the apostles, as it is the business of the ministers of the gospel now, to make the great truth known that "God reigneth over the heathen."—Ps. 47:8.

The proclamation of salvation to the covenant people of God, and the publishing of condemnation to the heathen, or the wicked, are linked together by the royal bard of Israel in his inimitable Messianic song, Ps. 98:2.

"The Lord God His salvation hath caused to be known;
His justice in the heathen's sight He openly hath shown."

God might have said to Moses, you will not make a single proselyte to the Jewish faith in the palace of Egypt, nor a single convert in the homes of the people, nevertheless carry my message and deliver it faithfully and fearlessly. The results belong to me, not to you. So as we go forth we are to bear in mind that the Lord will surely be glorified by the delivery of the gospel message. We have every encouragement to go forward with this work, no matter how obstinate the people are, or how hostile the rulers may be to the reign of Christ. "Go into all the world and preach the gospel to every creature," is a just

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command and must be obeyed. Young men entering the ministry need to be instructed on this great duty. They are likely to set before themselves, as the only work to be done, the gathering into the fold of the travail of Immanuel's soul. The minister's work has another side to it which is much overlooked in these days. The command is, "Preach the word."

It censures, convicts, condemns, consumes. It flashes from the lips of the Lord himself like an unquenchable flame. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—John 12:48. "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23:29.

Surely it flowed like a consuming fire from the lips of the King of Kings when, in the very presence of the guilty Scribes, Pharisees and hypocrites, He unmasked their hollowness, laid bare their iniquity, and announced their doom. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" The command is most just.

Again it was a most merciful order. It had for its object the liberation of millions of slaves. White slaves! The groans of the oppressed had arisen into the ears of the Lord God of Sabaoth, and He was about to avenge their wrongs, and break their chains. The tender compassions of the Lord flowed out like a stream to refresh the souls of the wearied, helpless and heart-sick, people of God.

"Such pity as a father hath
Unto his children dear,
Like pity show the Lord to such
As worship Him in fear."

Hope deferred has made the hearts of the people sick. Speed you, therefore, before the old men sink down into hopelessness, and before the young men begin to think

that God has forgotten to be gracious. Hasten to the mothers in Israel and let them know that "the Lord is not slack concerning His promise as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—II. Peter 3:9. Go tell the people that I have been angry with them on account of sin which they have committed, but my anger is turned away, and I will not keep it any longer. Their sins are forgiven for my name's sake. It is a blessed privilege to be able to tell God's people that the Lord will not keep his anger for ever. Justly he was angry, and justly he chastized them, but his tender mercies are over all his other works. They repented and turned to the Lord with all their heart, and he did not cast them off. So the minister of Christ can go to the vilest of penitent sinners, and carry the tidings that "though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The message of mercy is the sweetest of all. When the people begin to realize its importance, and its sweetness, they are ready to sing with the writer of the 119th, Psalm:

Let Thy sweet mercies also come
And visit me, O Lord;
Ev'n Thy benign salvation,
According to Thy word.
So shall I have wherewith I may
Give him an answer just,
Who spitefully reproveth me;
For in Thy word I trust."

It is a great mercy to tell a down-trodden people of their personal, social, ecclesiastical, and civil rights. What a merciful errand it is to go to a depressed and impoverished people and tell them to go forth as *men*, to contend for their rights, among the various races of the human family. Nothing should rouse the eloquence of the young minister so much as to be called upon to carry the news

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that Christ has come to give liberty to the captives, and the opening of the prison doors to them that are bound. He has come to give the blind their sight, and to raise up those that are bowed down. Through Him iniquities are forgiven, diseases are healed, life is redeemed from destruction, and saved ones are crowned with loving kindness and tender mercies. The order is merciful.

Again, the command is urgent. The term "go" implies activity. It means that there shall be no delay, questioning the probabilities of success or failure. The messenger is not responsible for the success of the work, he is responsible for the discharge of the duties commanded. When the Lord issues the order the messenger has nothing to do but go and do as he is ordered. The issue belongs to the Master. As if Christ had said, leave these flocks of your father-in-law in the wilderness, I shall take care of them, carry my message to my people, and I shall see that the message shall not return unto me void. It is marvellous how many ingredients enter into the delays on the part of those who are called to work for Christ. Fear of failure, dread of losing reputation, a keen sense of danger, lack of means, home attachments to relatives and early associations, love of quietness and ease, a natural dislike to all public notoriety and excitement, a sinful modesty, inability to form a decided opinion of the importance of the command, natural obtuseness in discovering the necessities of the people of God, trusting more in the opinion of others than in one's own opinion of duty, being too easily turned aside from the holy commandment, imagining the home claims of the world to be greater than the claims of the Master; all these and many more ingredients enter into the causes of delay in obeying the divine call. How urgent is the command to preach the Gospel! As if Christ had said to Moses, leave the pursuit of wealth, ease and pleasure, and go quickly to the rescue of your brethren. Lay aside the wand that guided the sheep of Jethro through the wilds of Midian, and take up the rod of Revelation to guide the

sheep of the house of Israel to their safe resting place in the promised land. Lay aside your shepherd's reed, with which you woke the echoes from the mountain sides again and again, no matter how pleasant the pastime, and put the silver trumpet of the Gospel to your lips, and sound a gladdening note which will awake joy and gladness within the hearts of my captive people, and revive a thousand pleasing memories of the land from which they have been exiled. Let no mountain barrier, no deep ravine, no raging river, no trackless desert, no hungry beasts of the forests or fiery serpents, no scorching heat or parched ground, cause you to hesitate for a moment. "The King's business requires haste." Work while it is called to-day, the night cometh when none can work. Oh, for the promptness of Paul! He said, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Time is rapidly passing away, and eternity is coming, therefore tarry not. Delay is dangerous. Souls are perishing through lack of knowledge, millions passing into eternity unprepared. How can you stand debating about prospects when you see men dying without a knowledge of Christ? Away with selfishness, disputes, indifference, and hasten to the rescue of immortal souls. "Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

II. The promise given to encourage obedience to the command. We are not to suppose that if there had been any natural defect in the formation of Moses' mouth, or in his speech, that such would be taken away, or remedied. Paul's thorn in the flesh was not removed even in answer to prayer, but the grace of God was made sufficient for him. God did not say I will give you another tongue, or I will change the form of your mouth, or I will endow

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you with miraculous eloquence, so that you can go down to Egypt and astonish Pharaoh, and rouse the oppressed Israelites. If that had been done, then Moses, the meekest of men, might have become proud and self-sufficient, and his failure would have been certain. But the promise was, "I will be with thy mouth." That is, "I will accompany your words, though you be slow of speech, with the power of my Spirit. I will be constantly with thy mouth, so that the words that pass from it shall pierce the hearts of the enemies of the King like a sharp two-edged sword. The fear of me and the dread of me shall be conveyed to the hearts of those who appear to resist my will. By your language the heart of the king on his throne, and of the peasant in his cottage, shall alike tremble before me. I will aid you in your choice of language. You shall not be groping for the right word, but I will give it to you. You shall not forget my message, like a man who is partially paralyzed, and whose memory is impaired. I will see that nothing is omitted that is necessary to be told. I will take away fear from your heart, so that the words of your mouth shall terrify the rebellious. You shall be able to reprove and rebuke with all authority. I will give you tenderness as well as courage for the great work to which I send you. You shall be able to soothe the turbulent feelings of your brethren. You shall drive away fears and doubts from the hearts of the timid."

Whilst we advocate the cultivation of our powers, to prepare us for the great work of preaching the Gospel, yet we must never depend upon our careful preparation or our attainments, natural or acquired. Let every student preparing for the ministry remember that natural or acquired eloquence is not to be despised, but cultivated most carefully; yet it will be an egregious failure if we trust in it. But with the assurance that the Lord will be with the mouth, we need not be afraid to speak the word to kings. Failure is absolutely impossible when God is

with us. "If God be for us who can be against us?" We have often wondered that such great results were reached by the sermons which were preached in times of great revival in the Church. Those sermons were simple and direct. There was nothing elaborate in the style of composition, nothing very profound in the thoughts advanced, but there was a simplicity and earnestness in them born of God. The sermons of Luther are not elaborate. Those of Whitfield and Wesley and Spurgeon were plain and pointed, but not profound. It was the unction of the Holy One that made them produce such results. The Spirit opened the hearts for the reception of the truth, and then conveyed the truth home to the hearts he had opened. The Spirit keeps from skepticism, ritualism, rationalism and Romanism. He guides the mouth into all truth.

Again, this is a promise of instruction. "I will teach thee what thou shalt speak." In a short space of time Moses had received a vast amount of instruction, while he stood in awe before the flaming bush. He was taught new lessons of the wisdom, power, mercy and goodness of God. He saw that God, in the twinkling of an eye, could make a serpent out of a piece of a dead tree, or smite and heal with the utmost ease. Disease that has defied all the skill of earthly physicians was nothing to God. One thing that Moses needed to know particularly was human nature. It is the most difficult of all the studies. Studies in classics and mathematics are fit for school boys, but the study of human nature is for the man of mature mind. Some men are such consummate hypocrites that it is almost impossible to fathom the depth of their deceit. But the man of God will surely be taught to know himself, and when he knows himself he will soon learn to know his fellow men. God would teach Moses when to approach Pharaoh, and when to keep away from him. Moses could not get a proper knowledge of men by staying in the wilderness. He must leave the quiet of the desert and the study of the lower

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animals, and go to the busy city to become thoroughly acquainted with the workings of the human heart. Pharaoh might appear to be kind, and gentle and forbearing when he was meditating war in his heart. Moses must also know how to rouse the drooping spirits of the oppressed people of God. He must be able to touch a chord in their hearts that would respond to the heavenly message. It is by coming in contact with men and by hearing them speak that we get a knowledge of what is in man—the strength and weakness of human nature; the depth and shallowness of human affection; the stubbornness and pliability of the human will; the depravity and waywardness of the human heart; the necessity for mental and physical activity; the power of human endurance; the danger of remaining in sin without repentance; the possibilities of human greatness and glory hereafter. In the expansion of the mind of a child there is an object lesson of the future growth of the redeemed soul. We see the child's mind leaping from crag to crag up the mountain of scholarship until it stands proudly on the summit. It is but a faint picture of what will take place when we leave the nursery of this world and enter the heavenly school where the progress of knowledge will never cease. He must learn also that human friendship, if not sanctified by the word of God and prayer, is a very hollow thing.

"Trust not in princes, nor man's son
In whom there is no stay;
His breath departs, to's earth he turns,
That day his thoughts decay."

He must learn that there is no absolute safety in civil or ecclesiastical courts apart from Christ. Men may be very sincere when they make promises and enter into vows, but that sincerity will not be a proper ground to rely upon. But a man who is to carry God's message to the people must know the truth. He must be conversant with the revealed will of God.

The Spirit has been promised to guide us into all truth. He will take of the things that are Christ's and

show them unto us. The man who is to win souls to Christ must know the truth, not speculatively, but savingly. When the truth is to be spoken, God will teach His servant what to speak and how to speak. There is a richness in experimental knowledge which shines out very fully when contrasted with the baldness of speculative knowledge. No man can express truth properly who is not experimentally acquainted with it. An ambassador from the court of heaven must be able to expound the proclamation of the King that sent him. If he does not know it, he is not fit for the work. He must be able to distinguish between truth and error. It is evident that a minister must have a mind above mediocrity, capable of grasping the truth and exposing an error. It is wonderful with what power those who have been taught of God have grasped the truth. Gillespie, the youngest member of the Westminster Assembly, far excelled the learned Selden in his discussion of the great question of the Divine right of Presbytery. The former was led by the Spirit into that truth, the latter thought to master it by scholarship. Moses, it is true, was an inspired law giver, prophet, poet and historian. He spake as he was moved by the Holy Ghost. But he was more than that—he was an experienced believer. He never spoke a truth he did not believe and love. When he spoke the truth in the love of it, then it produced the desired effect. If a man speak the truth in hypocrisy it is not likely to produce much fruit in the lives of those who hear it. There can be no true preparation for the ministry without sitting at the feet of Jesus to learn. It is not opinions men need, it is Christ. It is not theory they require, it is truth. It is not ritual men want, it is the living God. Surely the cry of the new born soul is heard in the following lines :

"Like as the hart for water-brooks
In thirst doth pant and bray ;
So pants my longing soul, O God,
That come to thee I may.
My soul for God, the living God,
Doth thirst ; when shall I near
Unto thy countenance approach,
And in God's sight appear ?"

—Ps. 42, 1-2.

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Oh! the deadness, the dullness, the miserable quackery abroad in the ministry now! The only remedy for it is the presence of the Great Teacher. Ignorance of God is the crying sin among the ministry. The great object of the ministry is to lead men to God, and thus build believers up in holiness and comfort through faith unto salvation.

When men are crying Lo! Christ is here, and Lo! He is there, we must be able to warn believers of the danger, and tell them where He is to be found. This is an earnest age in which we live, and we must be able to give the earnestness the right turn. It must be directed by the ministry. Not forms nor ceremonies, nor instrumental music, nor pictures, nor gorgeous buildings, nor operatic choir singing, but Christ, the people need. "He is all and in all, God blessed forever."

The promise includes supply of every kind. The minister of the Gospel will not be sent a warfare at his own charges. He need not be afraid of want, for the Master has bound himself to provide all necessary supplies. When the disciples were sent out to do the work of the Lord, their order was, according to the revised version, "Get you no gold, nor silver, nor brass in your purses; nor wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food."—*Mathew 10:10*. (R. V.) Dread of poverty has kept some men from entering the ministry, and made others forsake the truth. No young minister need fear starvation. *Jehovah-jireh!* The Lord will provide.

Again, with this promise to rest upon, failure is impossible. A student may think he can do no good, and his ministry would be a failure, and he may shrink from the work. If left to himself he could do nothing, but when the Lord has promised to be with him, how can there be a failure? Souls will be converted, the Church will be built up, the truth will be defended and spread abroad, the sacraments will be administered and preserved,



and believers will be prepared for heaven by the labors of the man whom Christ accompanies. By faith in Him, O students of theology, you shall be able to remove mountains of difficulty, you shall silence sceptics, put Satan to flight, and cheer the drooping spirits of the timid followers of the Lamb. Why seek some easy field which some one else has prepared for you? Do you wish to enter into the enjoyment of the fruits of some other man's labors? The practice, so common in some parts of the Church, of young men seeking a wealthy congregation, where they can enjoy wealth, leisure and carnal delights, must be exceedingly offensive to God.

Pardon a word of my own experience. I naturally shrank from the thought of becoming a city pastor, but strange to say, I have been engaged in active work now for the long period of thirty years in the large cities of our country. Eternity alone will disclose the results of these labors, but the increase has been according to the purpose of God: It has been more than five-fold since the work began in this city. Every device of the Devil has been tried to stop my utterance against the gigantic evils of the times, but leaning upon this glorious text I have been enabled to "Cry aloud, and spare not." The false accuser has been silenced, and the work has gone grandly forward; life has been preserved; labors in the study, pulpit, prayer meeting, pastoral visitation, Sessional and Presbyterial work, have all been blessed. I have felt that the world was before me, and where the Master called me to labor there I must go. "When do you intend to stop?" was the question once put by a friend to Rowland Hill. "Not till we have carried all before us," was the prompt reply. If earnestness has characterized my ministry in the years that are gone, I wish that to be intensified tenfold. The closing period of Paul's ministry was marked by intense earnestness as the reward rose before him in the distance. I wish to be able to say like him: "I have fought the good fight, I have finished the course,

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I have kept the faith ; henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give to me at that day ; and not only to me, but also to all them that have loved his appearing."—II. Timothy, 4:7-8 (R. V.)

PSALM 145 1-6.

"O Lord Thou art my God and King ;
Thee will I magnify and praise :
I will Thee bless, and gladly sing
Unto Thy holy name always.

Each day I rise I will Thee bless,
And praise Thy name time without end,
Much to be praised and great God is ;
His greatness none can comprehend.

Race shall Thy works praise unto race,
The mighty acts show done by Thee,
I will speak of the glorious grace,
And honor of Thy majesty :

Thy wonderous works I will record,
By men the might shall be extolled
Of all Thy dreadful acts, O Lord ;
And I Thy greatness will unfold."



Gains in Christ.

H. W. Reed

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OUR KING'S BEAUTY.

BY REV. H. W. REED.

PSALM 45 1-3.

"My heart inditing is
Good matter in a song :
I speak the things that I have made,
Which to the King belong.

My tongue shall be as quick,
His honor to indite,
As is the pen of any scribe
That useth fast to write.

Thou'rt fairest of all men ;
Grace in Thy lips doth flow :
And therefore blessings evermore
On thee doth God bestow.

Thy sword gird on Thy thigh,
Thou that art most of might :
Appear in dreadful majesty,
And in Thy glory bright."

Isa. 33:17.

"Thine eyes shall see the King in His beauty."

One week ago to-day was begun the series of services the object of which was to lead up to the high honor of this afternoon—sitting and eating with the King of Heaven at His own table. On the morning of that day your attention was directed to the meaning of these services; and in the evening to the believer's joyfulness in entering into covenant with God. On Monday evening your meditations were turned to the duty and privilege of confessing to Christ, and on Tuesday evening to the necessity of aiming to holiness. The glory of the Church was presented to us on Thursday evening, and on Friday evening,

the duty of burden bearing. Yesterday afternoon we were reminded of our position as Protestants. In all these services, as was proper, was presented the necessity of co-operating with God in order to prepare ourselves for this afternoon's near approach into His presence. The gracious Lord wisely directed His servants to these phases of divine truth, in order that there might be a willing people in the day of His power. This is a day of the Lord's power. This is a day when the willing people are to appear before Him arrayed in the wedding garment which He has prepared, as they sit down at His feast.

Your presence to-day is sufficient warrant for us to conclude that you are a willing people; willing at least to profess your faith in the Lord Jesus. That this may be a heart profession, begotten by the Spirit of God, cemented by love, and sustained by hope, is our earnest prayer. Firmly persuaded that the great majority, if not all of you, are a willing people to appear before the Lord in this His day of power, we wish to help you to reflect on the joy you will experience. "Thine eyes shall see the King in His beauty."

Through the rifts of the passing storm-clouds, surcharged with burning woes on account of a transgressing people, shines this bright ray of love from the Sun of righteousness. Chapters XXVIII to XXXIII are surnamed by Delitzsch "The Book of Woes," inasmuch as "rebuke and threat go forth in ever-renewed denunciation against Israel, and especially against Judah and Jerusalem, until at last the 'woe' changes into woe against Assyria." When Ahaz was king of Judah he formed an alliance with Assyria. In the earlier years of the reign of Hezekiah the tendency of Judah was to break with Assyria and enter into alliance with Egypt. Their alliance with Assyria soon came to mean their subjection to the Assyrian yoke. From this bondage the nation wished to free itself; "but in reliance on the help of Egypt, not on Jehovah." There are five of these woes. The first announces judgment upon

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Samaria and Jerusalem. The second proclaims the impending distress of the City of David and her deliverance from the nations that fight against her. The third woe declares the peril of the alliance with Egypt. Warning against the wrong help, and direction to Him who is the true help form the contents of the fourth woe. The fifth woe foretells the ruin of Assyria and the salvation of Jerusalem.

These "woes" are proclaimed by the prophet at the instance of Jehovah, Israel's God. They reveal His purposes to warn them of coming wrath, to lead them to repentance and a return to loyalty and faithfulness in His service. These messages were specially designed for the people of the prophet's day. They are recorded for the warning, instruction, reproof and encouragement of God's people in every age. When the prophet uttered these words in the hearing of the people of Jerusalem their circumstances were not unique. The temptations which assailed them assail us. The considerations of worldly policy by which they were influenced influence us. Their perils are our perils. The sins of which they needed to repent are those of which we are guilty. The deliverance promised them is that which is offered us.

The announcing of "woes" is calculated to make the hearers tremble. More than this is intended by their proclaiming. The purpose of declaring them falls far short of the Divine will unless they make the people afraid to sin, encourage them to seek the pardon of their guilt, and give themselves anew to the service of their God. Hence in these "woes" we have not only continuing announcements of judgments to come, but also promises of good to those who heed, and, with a perfect heart, return to their Lord. This "Book of Woes" is filled with these promises, and thus does it reveal the Lord to be just, righteous, and holy, and also merciful, loving, and gracious. Thus only the persistent workers of iniquity at the hearing of these "woes" have cause to tremble with dread: but those who heed and do the will of God find in these "woes" cause

to tremble with delight. Such trembling may well seize the Lord's people, as in their ears are gently spoken these words—"Thine eyes shall see the King in His beauty."

Not every one can appropriate this promise to himself. In many hearts it will not awaken a single thrill of joy. Many there are who have no experience whereby to appreciate the great privilege herein promised. It brings joy only to those whom God instructs to discretion—Is. 28:26. Those to whom this promise is made are thus described—"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel—Is. 29:18-19. Those who can appropriate this promise to themselves are the people whose breach the Lord bindeth, and the stroke of whose wound he healeth.—Is. 30:26. The eyes that "shall see the King in His beauty" are the eyes of those "who walk righteously and speak uprightly: of those that despise the gain of oppressions, shake their hands from holding of bribes, stop their ears from hearing of blood, and shut their eyes from seeing evil."—Is. 33:15.

This promise comes with peculiar sweetness to these because they have experienced the weight of the Lord's wrath. They have seen their possessions destroyed by their cruel foes. Their homes have been laid waste, and the pride of their eyes has been brought low. Their toil has brought nothing but weariness, and the fruit of their labors has gone to satisfy the greed of their enemies. They have recognized these miseries as justly sent upon them—the due reward of their sins. They have learned this lesson, that earthly possessions and pleasures are not the true end of man's effort; that they are simply a means to a higher and nobler end—aids to glorify the name of the Lord. Of their sins they have repented; the forgiveness sought through prayer and confession they have received; to the fellowship of their Lord they have been restored.

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And this because He showed mercy unto them. He sent His Spirit to enlighten them, and lead them back to the Lord from whom they had strayed. He had promised when the judgments of woe had been announced that a remnant should be saved. He had made good this promise by making of them this saved remnant. By His grace were they saved, and by His chastisements were they prepared to rejoice in the promise, "Thine eyes shall see the King in His beauty."

Such a sight they had never seen. Of the glory and grandeur of David and Solomon they had often heard. They knew of Rehoboam's folly as the beginning of the loss of this former glory, and they had seen the repeated failures of his successors to regain this lost power by allying themselves with some one of the great world powers. In their own memory they could recall how that in vain King Ahaz had made a treaty with the king of Assyria, and had thereby opened the way for Israel's greater humiliation when

"The Assyrian came down like the wolf on the fold;
And his cohorts were gleaming in purple and gold."

They knew by sad experience the evil results of this alliance, and great would be their joy when such a promise as this was made to them.

The language of the promise conveys something more than a mere sight of the King's beauty. It assures them of their personal presence in the place where the beauty of the King could be seen. It justifies them in believing that they would be continually in this presence, and that they could say of themselves what the great apostle in after ages wrote: "Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They would have their dwelling there. The language also holds out the continuing privilege of daily access to his presence. Of them could be said what the Queen of Sheba said of the servants of Solomon: "Happy are thy men, and happy are these, thy servants."

which stand continually before thee, and hear thy wisdom." In the promise is announced their personal intimacy with the king. He is not an Ahasuerus confined in a palace, where none dare approach, unless by special mandate from the king, but takes his redeemed ones into his dwelling and shares with them the glory and beauty they rejoice to see.

Who is this King? Not Ahaz, although clothed with regal robes, for hard lines disfigure his face and give to him unpleasant features. Not Hezekiah, for while he wrought a great reform in Judah, and was magnified in the sight of all nations, "yet he rendered not according to the benefit done unto him, for his heart was lifted up." Hezekiah was now their king, and in his reign the prophet proclaims to the saved remnant—"Thine eyes shall see the King in His beauty." If the king was Hezekiah, why does the prophet say, "shall see" and not "thine eyes see?" He was now seated on the throne of his fathers, and had already begun the work of reform, by which was to be restored to the kingdom something of the former glory, and yet in his days comes the prophet, and makes a promise, the language of which forbids us to apply it to the good king Hezekiah.

Who, then, is this King? His identity was well known to the prophet, and his hearers had no difficulty in perceiving the one of whom he spake. Though his name is not given, there is contained in this "Book of Woes" such a description of his person and character as enabled all, both speaker and hearers, to know the King whose beauty they were to see. In the first woe he is thus spoken of: "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand."—Is. 28:2. In the second woe he is thus referred to: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—Is. 29:19. In the fourth woe this

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promise is made: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Is. 32:1. This is the king concerning whom the promise is made: "Thine eyes shall see the King in His beauty." He is the mighty and strong one of the Lord, he is the Holy One of Israel.

Who is he? The Lord is he whose beauty as King they shall see. In the first woe the remnant are bidden to hope: "In that day shall the Lord of Hosts be for a crown of glory and for a diadem of beauty unto the residue of his people, and for a spirit of judgment, and for strength to them that turn the battle to the gate."—Is. 28:5-6. In the third woe this identity is clearly established: "For thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved."—Is. 30:15. More strongly is this assurance expressed by the prophet in the fifth woe: "The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness."—Is. 33:5. And again in this same woe does he triumphantly seal home the precious promises he is commissioned to make to the ears and hearts of the hearers: "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us."—Is. 33:22.

This King in the fourth woe is spoken of as follows: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Is. 32:2. The Lord appears as King in the likeness of a man. Such a King was promised of the seed of David, and for such a King did the saved remnant look when they were told, "thine eyes shall see the beauty of the King." Such a King had not then appeared, but in the hope of seeing the beauty of the Lord as King in the likeness of a man did the saved remnant then rejoice; with such a promise were they comforted: and to attain to such a goal did they prayerfully strive. "But when the fulness of the time was come, God sent forth his Son,

made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4-5. And he who was thus found in fashion as a man God hath highly exalted, and given a name which is above every name; that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil., 2: 9-11.

This King is none else than Jesus of Nazareth. He is the seed and off-spring of David, and also the Son of God, the express image of the Almighty, exalted to a seat as king at God's right hand, and has given to him all authority in heaven and in the earth. To him and his coming did the prophet bid his hearers look forward; to him and his glorious second coming does he in the same language bid us look forward. And to us as to them comes the precious promise—"Thine eyes shall see the King in His beauty."

Wherein consists the beauty of this King? "A thing of beauty is a joy forever." Beauty is "that quality of an object by virtue of which the contemplation of it directly excites pleasureable emotions." Beauty is the power of its possessor to attract others to him. Such a power does Jesus possess.

The King of whom Isaiah speaks is the same of whom the forty-fifth Psalm sings. In this Psalm he is described as "fairer than the children of men." This King is also he in whom the beloved in the "Song of Songs" takes such great delight. Of him she says, "Behold, thou art fair, my beloved." And again she sings, "As the apple tree among the trees of the wood, so is my beloved among the sons." When challenged to tell why her beloved is better than any other beloved, she triumphantly replies, "My beloved is white and ruddy, the chiefest among ten thousand." And then closes a glowing description of the beauties of his person in these words, "Yes

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he is altogether lovely." He is endowed with beauty of person. "Beloved, now are we the sons of God, and it is not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." Thus does the Psalmist describe the dwelling place of this King. This earth is full of beauties. When covered with the freshly fallen snow, the eye is delighted with the pure white upon which it looks. When the cold winter has passed, and the snow has melted before the sun's warm rays, the clothing of the earth in a garment of green charms the eye and thrills the soul. Who has not admired the glowing sunset, and his coming in the west as a bridegroom out of his chamber, rejoicing as a strong man to run a race? To look upon a mackerel sky, when the sun in his brilliant chariot looms up in the east, and see reflected from every point and recess of the clouds all shades and tints of color in perfect harmony, is to see a beauty which ravishes the soul and fills the mind with ecstasy. And yet all these beauties are but glimpses of the beauty of the dwelling place of our King. In language adapted to man's finite understanding are descriptions of His glorious abode, by means of which are we made to know that He dwells in the midst of majesty and splendor. The beauties of nature enable us to some extent to imagine and appreciate His dwelling place thus described, and yet it still remains true that "eye hath not seen, nor ear heard, neither hath entered into the heart of man, nor thing which God hath prepared for them that love Him." But we are promised a vision of this beauty. Yea, more; the enjoyment and possession of all its delights forever. "In my father's house are many mansions. * * * I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "As the

appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the glory of the Lord. And when I saw it, I fell upon my face, and I heard the voice of one that spake."

In vision the prophet sees a highway prepared. The hills have been leveled, the valleys have been filled, the crooked places have been made straight, the rough places smooth, and the stones have been gathered out; it is the highway for the King which he sees. Coming up this highway he sees a joyous procession. On the standard lifted up for the people he reads, "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh; behold his reward is with him, and his work before him." So impressed is he with the wondrous vision which he sees that he exclaims, "Who is this that cometh from Edom, with dyed garments from Bozrah?" This that is glorious in his apparel, traveling in the greatness of his strength?" And to his ears comes back the reply, "I that speak in righteousness, mighty to save." To a people held in cruel bondage no voice is so pleasant as is the voice of their deliverer; no sound so sweet as that which proclaims their freedom. He whom the prophet sees glorious in apparel had seen a people helpless and enslaved. He heard him say, "I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." These prophecies find their fulfillment in Jesus of Nazareth. He has brought deliverance to men. He has satisfied on their behalf the demands of the law, which is holy, just, and good. He has trodden the wine-press alone, and made an atonement for the guilt of his people. He comes to them as a child born in Bethlehem, and men praise and glorify God. He goes about from place to place doing good, and multitudes follow him to be healed of their diseases, to have their sins pardoned, and

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to hear the gracious words that proceed from his mouth. On the cross he offers himself an offering for sin, and reconciles all unto God. By his blood we who sometimes were far off have been made nigh in him. He came and preached peace to us, and through him we have access by one Spirit unto the Father. By his life and his death he manifests his love unto us, and we love him because he first loved us. His being lifted up upon the cross draws all men unto him. His life and his death are most precious, and the benefits of his work and sacrifice we are glad to enjoy. "And I, if I be lifted up, will draw all men unto me."

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." He rose from the dead, and proclaimed himself the conquerer of death and him that had the power thereof. In the presence of his disciples he ascended into the heavens, and sat down on the right hand of the Majesty on high. There he not only enjoys the love of the Father and the praise of angels, but by making intercession saves to the uttermost all those who come unto God by him. He is proclaimed the King of kings and Lord of lords. By his word and by his Spirit he subdues men to himself. He makes all things work together for good to them that love God, to them who are called according to his purpose. He comforts His own in the hour of sorrow; stands by His children in the time of their distress; restrains the wrath of the adversary; holds out a sure reward to those that overcome; and when they have fought the good fight and finished their course, he gives them to wear the crown of righteousness. The unseen powers are under his control; the winds, and the clouds, and the waves and all forces of nature are subject to him. He is declared to be the Governor among the nations. Kings and princes and judges are commanded to submit to Him, and exercise their authority as ministers of God. He turns into hell the wicked, and all the nations

that forget God. He makes to be happy the people whose God is the Lord. To see His glory as He sits at God's right hand is the hope that is set before us. To sit in His presence, and enjoy fellowship with Him and with the Father, is the promise that is made to us. To be made a kingdom and priests unto God and His Father is the honor He confers upon His saints. To associate His redeemed with Him in judging the world and angels too, manifests the esteem of Jesus for those who believe on His name. "Thine eyes shall see the King in His beauty."

When shall this glorious vision be ours to enjoy? When by His word and Spirit He convinces us of sin, shows Himself to us as our only Savior, and enables us to believe on Him to the obtaining of everlasting life? We see Him when His Spirit, which He has given unto us, so sheds abroad the love of God in our hearts that we confess Jesus as Lord, confess that Jesus is the Son of God. We see Him when we ascend the mount to the summit thereof, the whole limit of which is most holy, and in His presence partake of the symbols of His body broken and blood shed for the remission of sins. We see Him in His beauty, when, in the hour of sorrow and bereavement, because of the loss of dearest friends, He enables us to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." We shall see Him in His beauty when in the hour of our departure we shall be able to say: "I go to your God and my God. *Death to me is as a bed to the weary.*" We shall see Him in His beauty when the seventh angel shall sound, and the great voices in heaven shall say: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." But especially shall we see him in his beauty when he shall come in the clouds, when the trump of God shall sound, when the voice of the archangel shall be heard, when the dead shall arise and the living shall be changed, when they shall be clothed

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in garments pure and white, and when they shall be caught up to Him in the heavens and hear Him thus speak in love: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Is this our hope? Is this on this sacramental Sabbath our assurance? Do we appropriate this promise unto ourselves to-day? Do our hearts rejoice in the beauties of our King which we have already seen? Do we with faith look forward to the glorious vision that shall be ours as we sit around His table on this day of the Lord? Do we long for the greater glories which are to be revealed in the ages to come when in His presence we shall rejoice forever more? Yes, provided "we believe and rest upon Jesus alone one for salvation as He is offered to us in the Gospel."

PSALM 27 4-5.

"One thing I of the Lord desired,
And will seek to obtain,
That All days of my life I may
Within God's house remain.

That I the beauty of the Lord
Behold may and admire,
And that I in His holy place
May rev'rently enquire.

For He in His pavilion shall
Me hide in evil days;
In secret of His tent me hide,
And on a rock me raise."

REQUISITES FOR SALVATION.

BY REV. H. W. REED.

PSALM 32 1-5.

"O blessed is the man to whom
Is freely pardoned
All the transgression he hath done,
Whose sin is covered.
Bless'd is the man to whom the Lord
Imputeth not His sin,
And in whose spirit there is no guile,
Nor fraud is found therein.

When as I did refrain my speech,
And silent was my tongue,
My bones then waxed old, because
I roared all day long.
For upon me both day and night
Thine hand did heavy lie,
So that my moisture turned is
In summer's drought thereby.

I thereupon have unto Thee
My sin acknowledged,
And likewise mine iniquity
I have not covered;
I will confess unto the Lord
My trespasses, said I;
And of my sin Thou freely didst
Forgive th' iniquity."

Romans 10:9.

"That if thou wilt confess with thy mouth the Lord Jesus
and shalt believe in thine heart that God hath raised
Him from the dead, thou shalt be saved."

Man has needs. God has wisely supplied all man's
needs by the various adaptations we see in all His works.
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yet he is not satisfied; he still has desires; there is in him an indefinable longing after some unknown object; there is a need not supplied, but what this need is no man knows. Abundance of food does not satisfy; costly clothes, gorgeous palaces and world-spread honor and glory do not satisfy this unknown desire. This unsatisfied need keeps man in constant unrest; never at ease; never content, because he still wants something. What this need is cannot be determined by reason, for the premises are wanting. Philosophy cannot make it known, for man's powers of mind know nothing of this all-important and undetermined need.

One book alone reveals this need to us. That book is God's own Holy Word. From this book we learn that we are sinners, and, being sinners, are lost. "All we like sheep have gone astray; we have turned every one to his own way." Because of sin we deserve death. "For the wages of sin is death." This knowledge of sin and of our utter inability to escape this dread punishment, and God's most holy justice, may well fill us with despair and cause us to cry out in the words of Paul, "O, wretched man that I am! Who shall deliver me from the body of this death?" We are not left to despondency, for he also says, "I thank God through Jesus Christ our Lord." This implied that the Gospel has been proclaimed to men. The doctrines of this Gospel are in their minds, and have become a subject of thought. From these doctrines of the teachings of God's Holy Word we learn what is our great unknown need. That indefinable longing, that irrepressible desire which all men who know not Christ have, is revealed. It is our need of salvation. More is made known to us. God is holy, just, good, merciful and gracious. There is also revealed the fact that God in His grace has instituted on earth a church, the mission of which is to save sinners. This knowledge of God came to us through Jesus Christ. This church was instituted by Him, and is holy, just and good. All its members are expected to be holy, just and good.

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Man, contemplating the holiness, justice, and goodness of God, realizing his own unworthiness before the Almighty, and yet desiring to accept his Redeemer's call, is led to inquire with David: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Or, meditating upon the law of God, and feeling that all his acts of obedience to this law had in them no merit, he like the young man inquiring of Christ, asks, "Good Master, what good thing shall I do that I may have eternal life?" To every such inquirer Christ replies, "follow me." But again we may ask what is required of us that we may follow Christ? This question receives a clear and explicit answer in the words of our text: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

In the context Paul has shown the superiority of the righteousness of faith over that of the law. The righteousness of the law begets a zeal for God, but not according to knowledge, and prevents men who seek to establish their own righteousness from submitting themselves to the righteousness of God. The righteousness of faith is the gospel. This gospel speaks for itself. "The word is nigh thee, even in thy mouth, and in thine heart, that is the word of faith which we preach." The substance of this word of faith is stated in our text. "That if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In these words are made known the two requisites for salvation.

I. The first of these requisites as laid down by the apostle is confession. The word rendered "confess" properly means to speak that which agrees with something which others speak, or maintain. The confession of which the apostle writes is an agreement publicly declared with what God holds and declares to be true. The truth which God has revealed is contained in the Scriptures. These

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are "the words of faith which we preach." A confession of this revealed truth is required of us as an evidence of our regard for the faithfulness of God, and of our consent to the conditions he has laid down for entering into his fellowship. The joy and honor of having fellowship with God is emphasized in his word. It is a joy and honor which surpasses anything this world can promise. He alone has the right to admit to fellowship with himself, and to determine the conditions upon which we can enter into his presence, and rejoice before him. One of these conditions is confession, a public assent to the truth the Lord has spoken.

As one condition of entering into the fellowship of God, it is required of us to confess the Lord Jesus. Jesus is the name of a person, and of a person well known. It brings before the mind that Jesus of Nazareth, to whom divine testimony has been borne that he is the Son of God. It is that Jesus against whom the Jews plotted, whom the Romans crucified, but whom God raised from the dead, and exalted to a seat at His right hand. It is that Jesus who gathered around Him a band of disciples, taught them the principles of His kingdom, and commissioned them to preach His gospel throughout the world. It is that Jesus who wrought miracles, spake parables, and brought comfort to sorrowing hearts. It is that Jesus who hath abolished death, and brought life and immortality to light through the gospel. In the name of this Jesus did His apostles call upon men to repent, and in His name did they offer to repenting sinners the forgiveness of sins. Through this Jesus are these forgiven ones encouraged to hope for a life of never-ending bliss; willingly to deny themselves all creature comforts and joys for the sake of winning heaven, and to rejoice in tribulations, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

For this Jesus our God has the highest possible regard. To His love for Him God has sacrificed again and again. When sin entered into the world and death by sin, God promised deliverance through Him who was named Jesus. Every promise of comfort and joy in the Old Testament is to find its fulfillment through this same Jesus. Every prophecy uttered by inspired prophets finds its accomplishment in the life, work, and sovereignty of this Jesus. Every threat of chastisement and national judgments is to prepare the way for the coming of the Son of God, who as man is called Jesus. The coming of this Jesus into this world was announced to the wise men of the East by His star, and to the shepherds by angelic hosts. At His baptism the voice from heaven thus testified, "This is my beloved Son, hear ye him." When his work on earth was done His subjection to the law had been rendered, the days of His humiliation had been fulfilled, and "He became obedient to the death, even the death of the cross;" then God "highly exalted him, and gave him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It is required of those who seek fellowship with God that they agree with God in his regard for Jesus of Nazareth. It is by Him that we come to the Father. It is through Him that we have access to the Father. It is in His name that we are commanded to pray. He is the Mediator between God and man. Our highest honor and greatest joy is to be found in the Father's fellowship. Through Jesus are we restored to this privilege. On our behalf he has obeyed the law; in our stead he has endured its penalty, and satisfied the justice of the Holy One. It is by faith in Him that we obtain the saving of our souls. Jesus is reaching to us. Because of His work in securing our redemption God has highly exalted Him, and given

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Him a name that is above every name. This, also, we are asked to do, and this we do by confessing Him. Thus do we manifest our agreement with God in His estimate of the worthiness of Jesus, and of the value of His work. This is our privilege, and it is a duty which we should joyfully perform. To Jesus we owe all good enjoyed by us now, and to Him do we owe all hope of good to be enjoyed hereafter. Too much is not required when we are asked to confess Him. With joyful hearts should we come, and in the presence of God, angels, and men confess His name.

Our confession is to have special reference to Him as Lord. We are to confess Him as Jesus the Lord. We are not only to acknowledge Him as our Saviour, but also as our Lord. Because he has wrought salvation for as many as the Father gave Him, He, as our Mediator, has been exalted to divine sovereignty, and it is as the Supreme Sovereign that we are to confess the Lord Jesus. He is entitled to sovereignty because He is our Creator. Creation is the work of God by His Son. "All things were made by Him, and without Him was not anything made that was made." This work of creation was affected by the Son of God in His essential character, and to Him in His essential character is due the allegiance of all the beings He has created. As Mediator he has again created us to good works. "For we are His workmanship, created in Christ Jesus to good works which God hath before ordained that we should walk in them. "This people have I formed for myself, and they shall shew forth my praise." These passages do not have reference to our creation in Adam, but to our regeneration in Christ Jesus. When we were dead in trespasses and sins Christ implants in us the seeds of eternal life, begets us into the family of God, and declares us to be the sons of God.

He is entitled to sovereignty because He is our owner. "For ye are bought with a price." The elders of Ephesus were exhorted "to feed the Church, of God, which He hath

purchased with His own blood." "Christ hath redeemed us from the curse of the law." It is in Him that we have redemption. "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." "We are His people and the sheep of His pasture." Since he has such a title to own and possess us, it becomes us to confess Him as Jesus the Lord.

He is entitled to sovereignty because He is our King. To His disciples He thus spake: "All power is given unto me in heaven and in earth." He has rightful authority over all things. Nothing is exempt from His authority except the Father, by whom this authority was bestowed on Him. He is exalted "far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under His feet, and gave him to be head over all things to His church." Jesus is King of kings and Lord of lords. By Him kings reign, and princes decree justice. To Him are nations to be subject. Civil law is to be administered according to the principles of justice as taught in the law of Christ Jesus. To His law are we to submit, and before Him as King are we to bow. We declare our readiness to do this by confessing that Jesus is Lord, Lord of all, and, especially, Lord of ourselves.

Of each seeker of fellowship with God it is required that "thou shalt confess the Lord Jesus with thy mouth." It is a personal confession which we are to make. If one of our intimate friends were elevated to a position of trust, would we merely send our compliments by another? Would we not rather go to him in person and extend to him our congratulations? Into whose heart would enter the thought of confessing the Lord Jesus by proxy? In sense of the favors we have received from Him, and of inexpressible joy that He has been exalted for redeeming

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will bring us each one into His presence with our mouths to profess our attachment to Him. Our confession of Jesus as Lord is to be made publicly. "Whoever shall confess me before men, him will I confess also before my Father in heaven." This confession of the Lord is to be made immediately. "Behold, now is the accepted time; now is the day of salvation." There can be no delay in confessing the name of the Lord Jesus without peril. There will be no delay with those who have a true sense of the good He has wrought for them. Gratitude to their Saviour and love for Him will bring them speedily into His presence to confess Him as their Lord.

2. The second requisite for salvation, as they are enumerated by the apostle, is faith. Faith is belief founded on testimony. There is something to be believed, and there is evidence to justify belief in the matter presented. The special thing we are required to believe is this: "That God hath raised Him from the dead." The resurrection of Jesus is to be accepted as a literal fact. It is also to be accepted as the evidence that He accomplished the work the Father gave Him to do; that the Father was pleased with Him for the work that He had done; that we have a living Saviour in whom to trust, and a sure foundation for our faith. The belief in the resurrection of Jesus is our assent to the truth of His divinity and of His claim to have fulfilled the prophecies of the Old Testament. Belief in the resurrection of Jesus carries with it a belief in all His claims.

It should not be thought incredible that God has raised Jesus from the dead. It was foretold that the Messiah should suffer death, and that He should rise again. All these prophecies have been fulfilled in Jesus. This is sustained by ample testimony. The evidence for the resurrection of Jesus is clear and indisputable. It cannot be doubted that He was truly dead and buried. It is just as evident that on the third day He rose again, and thereby

attested himself to be the Son of God, and the Saviour of men from their sins. For forty days He was seen of many witnesses, and their testimony is given with wonderful unanimity. The enemies of Jesus were not able to refute this testimony. They used their power to silence the witnesses, but the witnesses chose to obey God, rather than man; and, notwithstanding threats, scourgings and imprisonments, continued to testify that Jesus of Nazareth whom the rulers had crucified and slain, God hath raised from the dead, and made him both Lord and Christ. Thus there is a sure foundation for our belief in the resurrection of Jesus from the dead. To this fact we have the oft-repeated, unanimous testimony of many trustworthy witnesses.

Not only have we the testimony of men and women to the resurrection of Jesus, but we have also the testimony of the Holy Spirit. The testimony of men can only beget at best but an intellectual assent to the truth of this important fact. But mere intellectual assent does not give this fact power to influence our lives and change our hearts. The truth of this fact must be impressed upon the soul, so that it will become the controlling motive of our lives, and influence every thought and desire of the heart. This is accomplished by the testimony of the Holy Spirit. The very fact that we have the Holy Spirit is evidence that Jesus is risen from the dead. "Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." This Comforter is here, and ever since the day of Pentecost has been reproving "the world of sin, and of righteousness, and of judgment," so that men have been pricked in their hearts and led to inquire, "Men and brethren, what must we do to be saved?" By the Spirit have men been convicted of sin, and by him have they been led to Jesus to receive the forgiveness of sin and the adoption of sons into the family of God.

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The testimony of the Holy Spirit reaches not only the mind but also the heart. He not only reveals the Saviour to our understandings, but makes us feel that he is the Saviour who is able to supply all our need, and bring us into the possession of eternal life and into the enjoyment of fellowship with God the Father. He takes hold of our affections and fixes them on the person of the Lord Jesus. He persuades us to deny ourselves and commit the keeping of our ways to Him who is the "the way, the truth, and the life."

To the testimony of the eye-witnesses must we have respect in order to attain the knowledge of the facts of the resurrection of Christ Jesus. But to the testimony of the Spirit are we indebted for the strong conviction that this Jesus, whom God hath raised from the dead, is able to save to the uttermost all that come to God by Him. The refusal to believe the testimony of those who companied with Jesus forty days after his resurrection leaves us without any title to the fellowship of the Father. The rejection of the testimony of the Spirit is evidence that we are still in the gall of bitterness and bond of iniquity. Faith is that which is wrought in the soul by the combined testimony of apostles and Holy Spirit, and this faith is necessary to attain to eternal life.

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This presents to us the true relation of faith and confession. There must be faith in Jesus before there can be a confession of Jesus as Lord. In our text this order is inverted for the purpose of emphasizing the necessity of confession, and because confession is that act which is known to, and felt by, our fellowmen. There is a tendency to minimize the importance of confession, and to rest satisfied with faith alone. It is a dangerous tendency against which we are warned by the plain words of the apostle. The apostle Paul is sustained by Jesus and by John in emphasizing the importance of confession. "Whosoever shall be ashamed

of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's, and of the holy angels." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God."

By faith in Jesus do we receive and rest upon Him alone for salvation as He is offered to us in the Gospel. By confession are we admitted into the number of His professed saints on earth, and entitled to all the privileges of the Church of which He is the head. By faith in Christ Jesus are we justified, and brought into the possession of all saving and sanctifying graces. By confession do we declare that faith has been wrought in us by the Spirit of God, and that Jesus Christ is to us all in all.

Hearers, do you believe in your hearts that God hath raised Jesus from the dead? The evidence of His resurrection is with you. Men, inspired by the Holy Ghost, have related to us in Scripture the testimony of those who were eye-witnesses of this wonderful fact. Are you convinced? The Holy Spirit is persuading you to receive Jesus into your hearts, and commit to Him the keeping of your souls. Are you persuaded so to do? If you do not have faith, how do you resist this evidence? If you have faith, have you confessed Him as your Lord? If not, why do you delay? Is courage wanting? He is your strength. Is love weak? By confessing it will become strong. Do you feel your unworthiness? He is worthy, and His worthiness will suffice for you. Come, believer, make no delay to confess before men, and angels, and the Father, Jesus as your Lord.

PSALM 51 1 5,

"After Thy loving kindness Lord,
Have mercy upon me;
For Thy compassions great, blot out
All mine iniquity:

Me cleanse from sin, and thoroughly wash
From mine iniquity :
For my transgressions I confess ;
My sin I ever see.

'Gainst Thee, Thee only have I sinned,
In Thy sight done this ill ;
That when Thou speak'st Thou may'st be just,
And clear in judging still.

Behold, I in iniquity
Was formed the womb within ;
My mother also me conceived
In guiltiness and sin."



COVENANTING.

BY REV. H. W. REED.

PSALM 105 6-10.

"O ye that are of Abr'ham's race,
His servant well approv'd;
And ye that Jacob's children are,
Whom he chose for his own.

Because He, and He only, is
The mighty Lord our God;
And His most righteous judgments are
In all the earth abroad.

His covenant He remember'd hath,
That it may ever stand;
To thousand generations
The word He did command.

Which covenant He firmly made
With faithful Abraham,
And unto Isaac, by His oath,
He did renew the same.

And unto Jacob, for a law,
He made it firm and sure,
A covenant to Israel,
Which ever should endure."

Isaiah 41:5.

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

In the prophecy of Isaiah are as many chapters as there are books in the Bible. Like the canon of Scripture, the Book of Isaiah consists of two distinct parts. Both of

these parts contain two parts were not believe th he is Isa is a grea of his pro them by The divisions cannot b contents the two of the co and mar to the p The Seco the moun it conclu heavens page of middle— Servant had sto Placing he begin further t pleted fa cleaves Johanni Old Tes apostle a The tions of the comfort,

these parts contain as many chapters as the Testaments contain books. So striking is the difference between these two parts of Isaiah that some scholars contend that they were not written by one man, but by two men. We believe that the whole book has but one author, and that he is Isaiah the son of Amoz. Yet we admit that there is a great difference between the first and second portions of his prophecy, and, for the sake of distinction, we designate them by the terms First and Second Isaiah.

The comparison of the divisions of Isaiah to the divisions of the Bible is purely mechanical, but to this it cannot be limited. More striking is the similarity of the contents of the two portions of Isaiah to the contents of the two Testaments of the Bible. The pith and marrow of the contents of the First Part of Isaiah, like the pith and marrow of the contents of the Old Testament, relate to the prediction of, and preparation for, the coming Christ. The Second Part "begins with a prophecy putting into the mouth of John the Baptist the theme of his preaching; it concludes with the prophecy of the creation of the new heavens and the new earth, beyond which even the last page of the New Testament cannot soar; and in the middle—Is. 52:13-53—the suffering and exaltation of the Servant of God are announced as plainly as if the prophet had stood beneath the cross, and seen the Risen One. Placing himself at the beginning of New Testament days, he begins the New Testament Gospel; he describes further the death and new life of God's servant as completed facts, with the clearness of Pauline preaching; he cleaves at last to the higher, heavenly world, like the Johannic apocalypse; and all this without exceeding the Old Testament limits; but within these he is evangelist, apostle and apocalypticist in one person."

This Second Part of Isaiah consists of three sections set off from one another by stating the gloomy fate of the wicked. "The theme of the whole is the call to comfort, and also the call to repent, based on the approach-

ing deliverance." The prophet contemplates the people of God in captivity. The prophecies of the former part have been fulfilled as to the overthrow of the chosen nation and the bondage of the people who have broken covenant with God. Now he is bidden to declare the manner in which the remnant shall be saved and the people brought to know the God whom they had forgotten, His excellence above all that are called gods, and his strong love for his Redeemer and deep interest in their welfare. In this first section, from which our text is taken, Jehovah is placed in contrast with the idols, and Israel with the heathen, to the rebuke and overthrow of the idols and their worshippers, and the cementing of the covenant between Jehovah and his people. One shall say, I am the Lord's.

The nature of covenanting is clearly stated in our text. It is the first of all the results of God's work upon His own people. In the hour of their greatest extremity he sends one of his messengers to comfort them; this prophet points out to the people that the God whose servant he is is the ruler and guide of the world's history from the beginning, and is, therefore, able to impart the comfort which He commands to be preached unto them. The Servant of Jehovah is then revealed as the Mediator of Israel and the Saviour of the heathen; His overthrow of exulting oppressors, His deliverance of the oppressed and enslaved people are important steps in the work of inducing these people to give themselves in covenant to the Lord; but the last step makes effectual all those previously taken, and completes what they began—the pouring of His Spirit upon the seed of His chosen, and thereby bringing them forward to declare themselves to belong unto the Lord and to Him alone.

This action of these saved people is to be spontaneous—springing from their own desire, or volition, apart from any external suggestion or indictment. "And they shall spring up as among the grass, as willows by the water-courses." A willing seed the Lord seeks to serve him.

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While they cannot come, unless he forms them for himself to show forth his praise, his work is not so much external—the employment of outside pressure—as it is internal, the begetting in them of a willing heart and mind to hear his voice and do his will. “A willing people shall come to thee in the day of thy power.” The Lord removes the external obstacles, which are otherwise insurmountable, and he implants within them the determination to overcome every hindrance so that they may rejoice in His service.

This action of covenanting is to be general. One, and another, and another. As individuals they will come to enter into covenant with God, but they will come so generally as to appear like the mass pressing forward to the service of the Most High. It will not necessarily be a time of great external excitement, but it will be a time of deep personal convictions and strong emotions. None shall be so much influenced by the example of their neighbors, as all in their own hearts shall know the preciousness of God and of his grace to them.

This action will be the expression of fervent love. The love of liberty burns strong in the heart of every man. To many the love of liberty is stronger than the love of life. Men have been nerved to sacrifice possessions and life in efforts to secure liberty, because they could not endure the thought of having their grave-rest disturbed by the clanking of their enslaved children's chains. How strong must be that love which is stronger than the love of liberty! How strong must be the affection of a servant to his master when the door of freedom opens to him at the end of the seventh year, yet he refuses to go out, and says: “I love my Master, my wife, and my children; I will not go out free.” Yet such love as this has held possession of the hearts of men. And it is such love that glows in the hearts of those whom Jehovah has delivered from the power of cruel men. It is not the love of life, it is not the love of liberty, but it is the love of God that fills their hearts, and stirs their souls.

This action of covenanting will be by profession and subscription. "One will say, and another shall subscribe with his hand unto the Lord." He does not want his relationship to God to be concealed from his fellowmen. These saved ones are not ashamed of the God by whom they have been redeemed. They stand in the presence of the multitude, and boldly assert that they belong to Jehovah. With their lips they give utterance to the feelings of their hearts. And that there may be no mistake as to the action they have performed, they with their hands subscribe themselves unto the Lord their God. What is spoken cannot be recalled. What is written lives when the writer is dead. The servant who loves his master better than his freedom must plainly declare that fact. The servant whom Jehovah has formed and chosen gladly proclaims himself as belonging unto Him. The servant who chooses to remain his Master's property must be brought to the gates of the city, and by having his ears bored with an awl be attested as his Master's property forever. So the servant, whom Jehovah helps has given to him the privilege of subscribing with his hand that he is the Lord's.

This action of covenanting secures to the covenanter a new significant name. It is a new name as he has entered into a new life, and is given the name to ratify the fact. The name of Abram was changed to Abraham, of Sarai to Sarah, of Jacob to Israel. The names these covenanters take are significant of the fact that they are now in the number of the chosen of Jehovah. They are the names by which the redeemed in the time of their distress are addressed by their delivering Lord. "Yet now hear, O Jacob my servant, and Israel, whom I have chosen." By these names are the redeemed called again and again. The Lord speaks of himself as the Holy One of Israel, the God of Israel, and the King of Jacob. Jacob, Jehovah created, and Israel he formed. By these names were the people known when their calamities came upon them. "Who gave Jacob for a spoil, and Israel to the robbers?" "I

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* * * have given Jacob to the curse, and Israel to reproaches." The very names under which the people would not call upon the name of the Lord, and grew weary of him, are the names under which they return to the Lord and enter into covenant with Him. "Another shall call himself by the name of Jacob; and another * * * shall surname himself by the name of Israel." By these names do they identify themselves with the chosen people of God of all past time; do they confess themselves as having been chastised because they wearied God with their iniquities; do they declare that they have obtained forgiveness and the blotting out of their transgressions; do they admit that they have Jehovah as their Saviour; do they acknowledge the outpouring of the Spirit upon them; and by these names do they plead their interest in all the promises of blessings the prophet has been commissioned to make unto them. By taking to themselves these names they shew their appreciation of God's love to them. Because of His love He calls His people Jacob and Israel. Because of their love to Him who first loved them, they, in entering into covenant with Him, take to themselves the names by which He calls them.

All great revivals of true religion have been accompanied by the act of covenanting. All steps of reformation have been ratified, and made secure, by the making of a covenant with God. Isaiah himself had been witness of a covenant which the people of God had made with their Lord, and we may well believe that he was one of the most active in carrying forward this work. During the reign of Ahaz he had pleaded with Judah and her king to trust the Lord, and keep his commands. His heart had been grieved by their refusal to heed God's message of love through him. Great must have been the prophet's joy when, in the first year of his reign, Hezekiah gathered together the priests and princes of Judah, and said unto them: "Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath turn away

from us." And more greatly would this prophet's heart rejoice as the king and people proceeded in this work, and he would hear one say, "I am the Lord's," and another call himself by the name of Jacob; as he would see this one "subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Another example of covenanting, and one which may in some partial respect be regarded as a fulfillment of this prophecy, took place in the reign of King Josiah. In the eighteenth year of his reign, while repairing the house of the Lord, a copy of the book of the law was found. The reading of this law, and the reply of Huldah to the inquiry of the king's messenger, stirred up the king, the elders, and the people of the land. "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies and his statutes with all their heart and with all their soul, to perform the words of this covenant that were written in this book. And the people stood to the covenant."

This prophecy was more strikingly fulfilled when the children of Israel returned from their Babylonian captivity. The chastisements foretold in First Isaiah had been inflicted upon them. They had drunk deeply of the cup of distress. But in the time of the people's extreme misery, the Lord spake comfortably to them. He raised up the deliverer. He had promised, the power of the oppressor was broken, and the people were restored to their home-land. When the work of rebuilding had in some measure been accomplished, and the machinations of their envious neighbors had been defeated, the people gathered together, and "spake to Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." "And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it all the people stood up. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their

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hands; and they bowed their heads, and worshipped the Lord with their faces to the ground."

These examples show that covenanting was not only a personal, but also a national act; that it was not only a religious exercise, but also a civil transaction. Individuals with uplifted hands said that they belonged to the Lord, and called themselves by the name of Jacob; and it was the nation that subscribed itself by the hands of its citizens unto the Lord, and called itself by the name of Israel. The day of covenanting was regarded by the covenanters as a day holy unto the Lord their God; not a day for mourning or weeping, but for eating the fat and drinking the sweet, and sending portions unto them for whom nothing is prepared; it was not a time of sorrow, because "the joy of the Lord is your strength." It was by the act of covenanting that the people, with their officers, were prepared for keeping the commands of the Lord their God, and rendering themselves worthy of the blessings he had promised to the believing and obedient.

Covenanting has ever been esteemed a most helpful means of attaining to the full measure of the inheritance of the redeemed. The Common Bond subscribed by the Lord's of the Congregation on December 3, 1557, united the Protestants of Scotland, and helped in the overthrow of Popery. The National Covenant, subscribed by King James VI and his household in 1580, and by the people of all ranks in 1581, was a true revival to the saints of Scotland. Its renewal on March 30, 1596, stayed the progress of declension, and nerved the people to resist the imposing on them, by tyrannical measures, of prelatical superstition, and possible relapses into popish bondage. Its renewal with additions on February 28, 1638, by the people of Scotland, united all classes in efforts to withstand tyranny, and regain the enjoyment of their rights, civil and religious. These and other covenants are the seeds whence have sprung the written constitutions of the civil governments of the present day. In these constitutions we must confess there is too

little regard given to the rights of God, but, nevertheless they restrict the opportunities for tyranny on the part of sovereign rulers, and secure to the citizen the enjoyment of their rights. And we look forward to the time when this promise will be fulfilled as the nations of the earth will own that the joy of the Lord is their strength.

We inherit the liberties secured to us by the covenants of our fathers, and are encouraged by the Lord's work of redemption to say that we are the Lord's. Every communion season is to us an opportunity to renew our covenant with our God. This renewing comes to us as a most precious privilege, and marks the height of our devotions. Especially when a communion season is also the thirtieth anniversary of a pastor's ordination to the Christian ministry, does it become pastor and people thankfully to acknowledge the Lord's goodness to them, to express their joy in "the Years of the Lord's right hand," to pledge themselves anew to His service, and come before him, saying, "I am the Lord's," and to subscribe themselves with their hands unto the Lord.

PSALM 89 1-4.

"God's mercies I will ever sing;
And with my mouth I shall
Thy faithfulness make to be known
To generations all.

For mercy shall be built said I,
For ever to endure;
Thy faithfulness, ev'n in the heav'ns,
Thou wilt establish sure.

I with my chosen One have made
A covenant graciously;
And to my servant, whom I lov'd,
To David sworn have I:

That I Thy seed establish shall
For ever to remain,
And will to generations all
Thy throne build and maintain."

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EXPLANATION OF TERMS OF COMMUNION.

BY REV. H. W. REED.

Revelation 11:1.

"And there was given me a reed like unto a rod, and the angel stood, saying, rise, and measure the temple of God, and the altar, and them that worship therein."

While in the isle of Patmos, whither he had been banished for the word of God and the testimony of Jesus Christ, John, being in the Spirit on the Lord's day, received this commandment, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." "The things which shall be hereafter," are written in the last nineteen chapters of this Book of Revelation. Among these "things which *shall be hereafter*," is obedience to the command expressed in the verse we have read. We are living in the time when "the things which shall be hereafter" are being brought to pass, and hence in the time when this command is to be obeyed. It becomes us to consider what is the meaning of this command, and how we are to render obedience to it.

During the continuance of the second woe, which began with the sixth angel sounding his trumpet, John, as directed, took and ate the little book "which is in the hand of the angel which standeth upon the sea and upon the earth." To him this angel said, "Thou must prophesy again before many peoples, and nations and tongues, and kings." This command was given to John, not so much to him as an individual, but to him as the representative of the eldership of the Christian Church. It is in this same character in which he receives the command in the passage before us. The command, then, is addressed to the eldership of the Christian Church, and sets before them

their duty to the Church while they are prophesying before peoples, and nations, and tongues and kings.

The command has respect to the receiving of an instrument and the use to be made of this instrument. The instrument is "a reed like unto a rod." The reed is a measuring instrument. Being like unto a rod denotes that it comes up to the authoritative standard and that its use, therefore, is legal. Government fixes the standard of weights and measures, and the sealer of weights and measures tests all instruments of weight and measurement to ascertain if they correspond with the governmental standard. "The reed like unto a rod" is a measuring instrument which has been tested and found to correspond to the governmental standard, and hence may be legally used.

The government which authorizes its use is that of the Lord Jesus Christ. He has been invested with supreme authority, and before Him all creatures bow in adoration, and to Him all the redeemed sing songs of thankful praise. The term "rod" is used in a symbolic sense. A symbol speaks to us of heavenly things through the medium of earthly things with which we are familiar. It denotes the authoritative standard of measurement. The will of God is the supreme standard of measurement. It is the aim of Christ Jesus as King to do the will of God His Father, and in sending forth His messengers to disciple the nations of the earth He enjoins them to do whatsoever He commands. The rod as Christ's authoritative standard of measurement denotes the secret will of God, with which He, as Mediator, has been entrusted. "The reed like unto the rod" denotes the revealed will of God. This must correspond to His secret will. The Scriptures "are given by inspiration of God," and contain the revealed will of God. Since they are inspired, His will revealed in them must correspond to His secret will. "The reed like unto a rod" is the written word of God.

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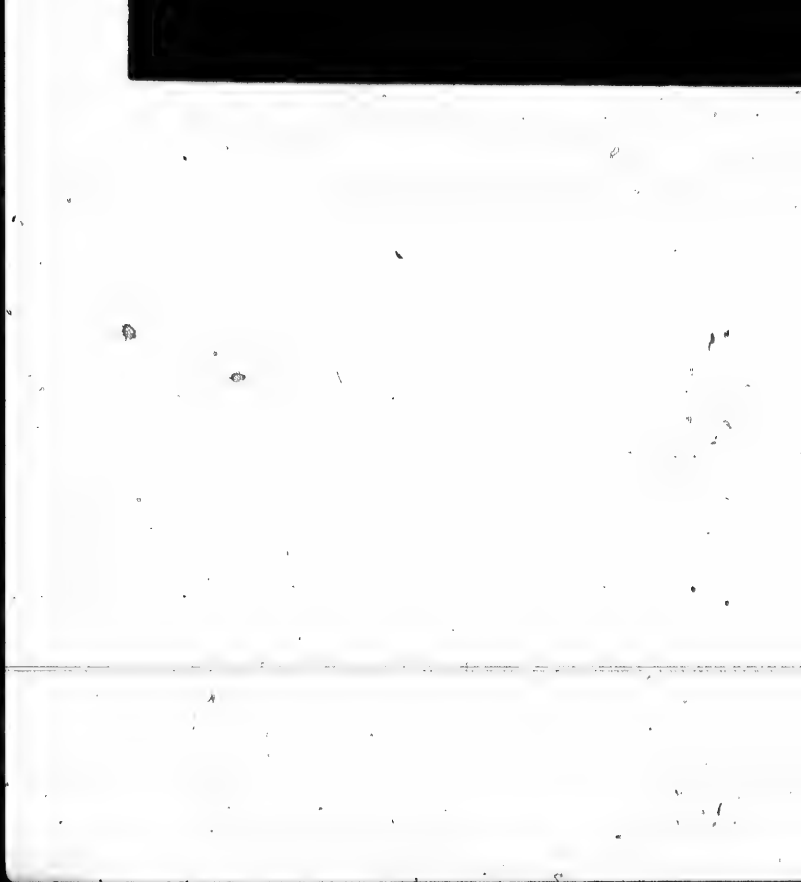
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temple of God, and the altar, and them that worship therein." These terms are all symbolic. The phrase, "the temple of God," denotes the Church of the Lord Jesus Christ. The term, "the altar," denotes the doctrines which this Church believes, and especially the teachings of the Church concerning the doctrine of the atonement. The Church's efficiency depends upon her views as to the atonement wrought out by Christ. The phrase "them that worship therein," denotes the members of the Church. "The reed like unto the rod" is to be applied to the Church as an organism to ascertain if she is a true Church. This instrument is to be applied to the doctrines of the Church to discover if she abides by the system of truth which Christ gave to His disciples, and to the members of the Church to learn if they "live soberly, righteously and godly, in this present world."

The command is, "Rise and measure." This is a duty to be done in the present circumstances of the Church. There are bodies which profess to be the Church of Christ, which are in reality the synagogues of Satan. So loud and fervent are their professions that many are led astray. To protect the church against these false teachers, and to enable believers to discern them and avoid them, this duty must be done now. We are living in a time when it is necessary to discharge this duty. The organic unity of the Church has disappeared. Error and unholy ambition have divided the Church. Many are led to inquire, "In which denomination can I best serve the Lord Jesus Christ?" Only one answer can be returned to this question: In that denomination which "adheres most closely to the Scripture plan." How can this be ascertained? Only as we take "the reed like unto the rod," the revealed will of God, and apply its teachings to the constitution of the Church, to her doctrines, and to the lives of her members. In times of uncertainty like the present the eldership of the Christian Church must rise, arouse themselves to action, and apply themselves to the doing of this commanded duty.









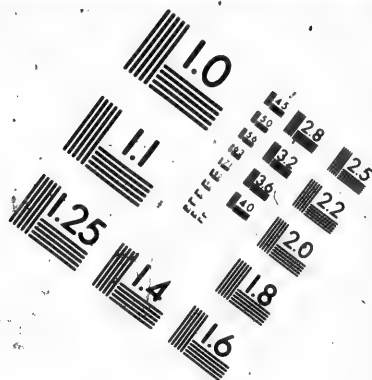
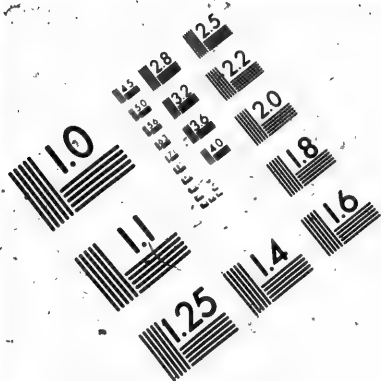
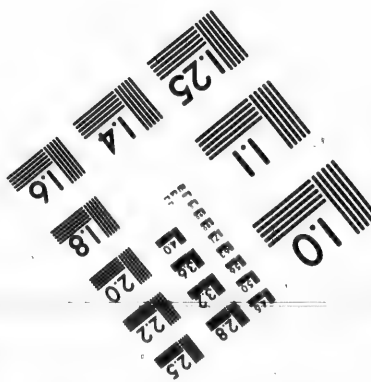
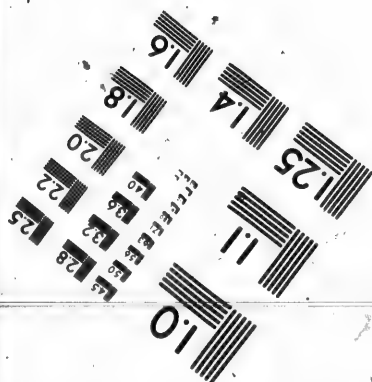
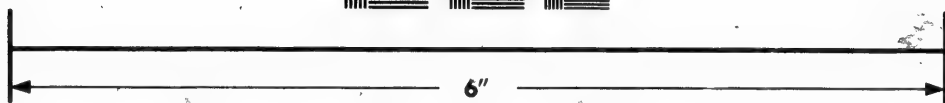
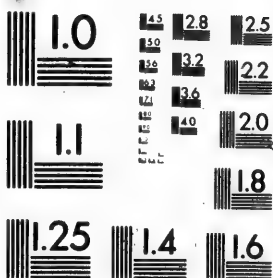


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The eldership of the Reformed Presbyterian Church have felt the necessity of obeying this command of the Lord Jesus, and in their assemblies have set themselves to measure "with the reed like unto the rod" the Church, her doctrines and members. It has been their aim to ascertain what part of the Christian Church "adheres most closely to the Scripture plan." They have not sought to learn what denomination has wandered farthest away from the divine standard; nor have they sought out the points wherein all denominations have erred; this would be an interminable work. They have sought for that branch of the Church which has proved most loyal to Christ in the form of her organization, in the acceptance of doctrines, and in the practices of her members. What they have learned as essential to the being of a true, pure and loyal Church, they have formulated into a series of propositions, and by the authority vested in them by the Head of the Church have enjoined acceptance of these as the conditions of membership in her communion. *These propositions are officially called "*Terms of Ecclesiastical Communion in the Reformed Presbyterian Church in North America.*"

As a measure of obedience to this command, and in order that the claims of this Church to be considered as adhering most closely to the Scripture plan may be tested, it is our custom on Saturdays before the communion Sabbath to read in constituted Session these "Terms of Communion," and briefly explain them. This is not done to proclaim our superior sanctity over other Churches, but to invite attention to the position of our own Church and to challenge discussion of her principles. We ask to be judged, not by other Churches, nor by the opinions of men as to the wisest policy of the Church, but by the Word of God. If we are in error, let it be pointed out, and we will retract. If we are right, let our position be accepted. Because of the truth of our position we ask believers to seek admission into our fellowship, and join us in our efforts to advance the Kingdom of Christ.

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Our explanation is necessarily brief, and is only intended to induce you to make a more thorough study of them for yourselves. Our explanation is official. The terms are the authoritative conditions of admission into the privileges of the Church. In this explanation we will seek to draw from the Terms the description of what kind of Christians we ought to be.

I. "An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God."

This term describes us to be *Biblical* Christians. We give to the Bible the highest possible place in our regard. It is to us the word of God. We hold that its writers were holy men moved by the Holy Ghost to give unto us the record of God's revealed will. We hold that the Bible is this record, and that every word of the Bible in the original tongues is inspired in the Scriptural sense of inspiration. Both Testaments are equally the word of God. The Old Testament is explained in the New, and the New is made more clear by the study of the Old. Both are of equal authority in matters of doctrine and practice, and the voice of Scripture in doctrine and practice is infallible. We do not cry down honest attempts to secure the genuine text of the Scriptures in the original languages. We admit that we do not have the autographic text of the Scriptures, and that it is necessary to weigh the claims of the various readings in order to ascertain this autographic text. But we rejoice that whatsoever readings may be adopted, the revealed truth is in no wise affected. The differences of opinion concerning the interpretation of the Scriptures do not arise from the various readings of the text, but from the interpreters understanding of the passages under consideration, and from the principles of interpretation which they employ. Biblical criticism does not affect the integrity of God's word; it establishes the claim that the scriptures are the word of God.

This science, by directing attention to the text of the Scriptures in the original tongues, proves God's wonderful

care for His own word in that He has caused it to be preserved and left so many witnesses to its genuineness and integrity. We do not admit that the authenticity of the Scriptures has been affected by the principles of the higher criticism. The so-called composite character of some of the books of the Bible has not been established by universally admitted principles of this science. The documentary hypothesis is only a hypothesis, and that is by no means a demonstration. This science, however, has been a great aid in establishing the authenticity of the Scriptures, and a great help in the understanding and interpretation of them. The scientific principles of the higher criticism confirm the claim of the Scriptures to have been written by holy men of God in the age when these men are said to have lived, and thus does this science establish the claim of these Scriptures to be the word of God. Not only does this science establish their authenticity, but also their inerrancy.

Since the Scriptures are the word of God, it is essential that they be translated into every language so that they may be read by every man. To every man is salvation offered through the Lord Jesus. To every man does Christ execute his office as a prophet, revealing to him by his word and Spirit, the will of God for his salvation. Every man, therefore, has a right to the word of God in his own tongue. These translations should be as faithful to the original as possible. It is a matter of hearty thanksgiving that the translators of the Scriptures have been so careful in their work, and that they have given such faithful renderings of these Scriptures into the various languages of men. Such success is in itself a proof of the regard and care of God for His own word. "The Holy Ghost, speaking in the Scriptures, is the supreme judge in all matters of religion."

II. "An acknowledgment of the doctrine of the Westminster Confession of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of

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the Church—as embodying, according to the Word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements.” By this term we are described to be *witnessing orthodox* Christians. God has revealed His will in the Scriptures. Men have made many interpretations of these Scriptures, and these interpretations are often contradictory. Because of this fact our character is not sufficiently described by the term “*Biblical*.” Others claim to regard themselves as Biblical Christians, and we cannot dispute their claim; yet we do not wish to be classed with them, as we cannot accept their interpretation of the Scriptures. Doctrines are the statements of our understanding of the teachings of the Scriptures. There is one class of doctrines to which is applied the term “*orthodox*.” This class of doctrines is enumerated in many creeds and confessions. We accept the enumeration of the doctrines contained in the Westminster Confession of Faith as expressing our understanding of the teachings of Scripture. We accept the doctrines contained in this Confession as they were received by the Reformed Church of Scotland in the adopting act of her General Assembly, and as they were received by the General Synod of the Reformed Presbyterian Church in her adopting act of 1843.

The Larger Catechism presents and supplements these same doctrines in the form of question, and was prepared as an easy way of fixing these doctrines in the memory. It was originally intended that the Larger Catechism should be committed. The accomplishment of this task would be profitable. It would give unto us language with which to state the reason of our faith, and impart power to understand and appreciate the deep things of the Word of God. We at least ought carefully to study this presentation of the doctrines contained in God's word. The Shorter Catechism is too well known to need description. May the day never come when it shall be less known. May it still continue to be taught to the children in our Sabbath

schools, and by their parents in their homes. "Reformation Principles Exhibited, the Testimony of the Church," is a document prepared by the superior courts of the Church, for the purpose of "applying the doctrines of inspiration, in stating and defending the truth, and in condemning all contrary errors, bearing witness against all who maintain them." The doctrines are the same as those in the Confession and Catechisms, but presented as a testimony. This testimony is "progressive, in order to oppose and condemn the novel errors which each period may produce." In these documents are to be found the great principles of the Covenanted Presbyterian Reformation, the Reformation which was effected in Scotland after she had entered into covenant with God, and in the three kingdoms as they bound themselves to the service of the Almighty by the Solemn League and Covenant. Obligated by solemn covenant engagements to maintain these great principles, the Church has collected them into this document, together with the result of her own contendings, and now presents them as her testimony on behalf of truth and in opposition to error. Thus are we witnessing orthodox Christians.

III. "An acknowledgment that the Lord Jesus Christ, the only Redeemer and Head of His Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian."

This term describes us to be *Presbyterian* Christians. It declares us to be believers in Jesus as the Lord and Christ: it declares the Lord Jesus Christ to be our only Redeemer: it also declares that He is the Head of His Church. In this term we make a practical acknowledgement of His Headship. We consent to his right to appoint the form of her government. We claim that He has exercised this right and given to His Church one permanent form of ecclesiastical government. We affirm that this government is by divine right Presbyterian. We have accepted this Presbyterian government practically. We have committed all matters of government to the assem-

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blies of the elders, or presbyters. We believe all this to be in accordance with the teachings of the Scriptures. We hold that the government of the apostolic Church was Presbyterian. We have obtained this opinion from our understanding of the Scriptures in their references to this matter. We are confirmed in our opinion by the interpretations of Biblical scholars and the investigations of archaeologists. Since Christ directed his apostles to teach believers "to observe all things whatsoever I have commanded you," and since they organized the Church with a Presbyterian government, we hold that this government is permanent. Thus we are rightfully described as Presbyterian Christians.

IV. "An acknowledgment that public social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well as upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected."

In this term we are described as *Covenanting* Christians. In the Scriptures of the Old Testament are recorded several instances of covenanting. All these are mentioned with the divine approval. To us the divine approval of good men's actions is as much authority for duty as is a direct command. We therefore acknowledge public social covenanting to be an ordinance of God. Individual believers are to enter into covenant with the Lord. Believers are to join one another in covenanting to be the Lord's. The Church is under obligations to bind herself in covenant to serve the Lord. The nation is under this same obligation. This ordinance is to be observed upon proper occasions. The moral person is to be the judge of the proper occasion, but this moral person is to seek instruction as to the proper occasion of covenanting from the recorded approved examples of like moral persons making covenant with God. These moral persons are also to seek

the guidance of the Holy Spirit in performing this duty. The ordinance is not to be neglected. All moral persons are to be on the watch for the proper occasions to enter into covenant with God, and to perform the duty promptly.

Moral deeds as respect the future are of continuing obligation. They bind not only the future actions of the actual covenanters, but also the actions of those whom they represent, until the ends of these moral deeds are attained. This is true of ecclesiastical covenants, and also of civil covenants. On this principle are the affairs of society conducted. All treaties between nations are framed on the recognition of the binding obligation of these treaties upon those who actually sign them, and also upon those whom the signers represent. The recognition of this principle is essential to the well-being of all organized society. This term has special reference to the National Covenant of Scotland, and to the Solemn League and Covenant of the three kingdoms. They were moral deeds which had respect to the future. The ends of these moral deeds have not yet been effected. The obligations peculiar to the times when these covenants were framed have ceased to be binding, but the obligations of these bonds as respects the future are yet binding upon the churches and nations represented by those who then entered into covenant with God. We acknowledge these obligations as binding upon us, and we hold them to be binding upon the churches and civil governments of the British Isles, and upon all their past and present dependencies, because these were represented by those who then actually covenanted. These covenants are the source whence have come the idea of written constitutions of civil government. These written constitutions are adopted to protect the rights of man. To protect these same rights was one object of the covenants. Other objects of these covenants were to protect the rights of the Church and the rights of God. We claim that the civil governments of the present day in these lands are bound to protect these same rights. Wherein they discharge this obligation

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we rejoice and return thanks to almighty God. Wherein they fail, we testify against them, and call on them to acknowledge their vows and pay to the Lord.

V. "An acknowledgment of the faithful contendings of the Martyrs of Jesus and a recognition of all as brethren, in every land, who maintain a Scriptural testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness."

In this term we are described as *catholic* Christians. We identify ourselves with the past, and with the true Church of God in all lands. The fruit of the contendings of the Martyrs is our heritage. We point thankfully to our title, and enter into our bequeathed possession. We acknowledge ourselves as bound to carry forward to completion the work they began. We are one with them in the service of the Lord. We claim no selfish control of these blessings. We rejoice that there are other lands in which are brethren. These brethren we gladly recognize. We know them to be brethren, because they maintain a Scriptural testimony in behalf of the attainments and cause of the Reformation; because they oppose everything which is contrary to sound doctrine and the power of godliness.

VI. "A practical adorning of the doctrine of God in our behaviour, by a life and conversation becoming the gospel, together with due subordination in the Lord to the authority of the superior courts of the Reformed Presbyterian Church in North America."

In this term we are described as *practical* and *orderly* Christians. We insist that our lives be such as shall commend to our fellowmen the doctrines we profess. We are not satisfied with mere profession. We demand that members of the Church do the will of God on earth. This is what He requires in His word, and we ask nothing less than what God through the Lord Jesus requires, and we have the promise of the Spirit's assistance to do this will of God and adorn the doctrines we profess.

We grieve that we are not outwardly connected with either of the Reformed Presbyterian Synods. Our position is practically the same as theirs. We have the same supreme and subordinate standards. Our terms of communion are identical with those of the General Synod, and the same in substance with those of the Synod. Because of their uncharitable and extreme exercise of discipline are we deprived of the privilege of being connected with them. We commend their concern for the Church and their faithfulness to preserve the purity of the Church, but against their harsh and uncalled for exercise of discipline we testify. We hold that by so doing we manifest due subordination in the Lord to their authority. In the name of the Lord Jesus Christ, the only Head of His Church, we have constituted ourselves into an independent judicatory, and to the authority of this Presbytery do we submit ourselves. We love order in God's house. We observe the order He has instituted. We abide faithful to our Head; in His name we go forward to His service; in Him we trust to see the difference between the Synods and ourselves removed; and to Him we look for the reunion of these bodies into one American Reformed Presbyterian Church. His time we await, and His guidance we will follow.

These terms are the bond of our ecclesiastical communion, and the basis of our outward union as believers in Christ. On assenting to these terms you will come forward and receive tokens of admission to the Lord's table from this session. Be in earnest to receive also a token from God that you may be acceptable guests at His feast.

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THE NEW BIRTH.

BY REV. S. DEMPSTER.

PSALM 51 14-17.

"O God, of my salvation God,
Me from blood-guiltiness
Set free; then shall my tongue aloud
Sing Thy righteousness.

My closed lips, O Lord, by Thee
Let them be opened;
Then shall Thy praises by my mouth
Abroad be published.

For Thou desirest not sacrifice.
Else would I give it Thee;
Nor wilt Thou with burnt-offering
At all delighted be.

A broken spirit is to God
A pleasing sacrifice;
A broken and a contrite heart,
Lord Thou wilt not despise."

— John 3:7.

"Marvel not that I said unto you, ye must be born again."

There are four most interesting and noteworthy facts recorded of Nicodemus in the chapter from which our text is taken. First, he was a very *honorable* man. He belonged to the sect of the Pharisees. He was moreover a ruler of the Jews. But Nicodemus was also a very *anxious* man. The teachings of Christ had already reached his ears, and he had become very much interested. It is a fact that there is no walk or condition of life in which the sinner is not liable to be wounded by the arrows of conviction. Pharisaic exclusiveness and pride could not prevent Nicodemus from hearing, and becoming

deeply affected by the preaching of the lonely Nazarene. But Nicodemus was also a very *cautious* man. He desired much to hear Jesus speak, but he was afraid of the Jews. So he seeks the darkness of the night for the interview, and we can almost fancy we see him stealing along in the shadows of the houses, shunning the lights of the city, in order to avoid being detected in his nocturnal visit. But, in the last place, Nicodemus was a very much *astonished* man. He was surprised at the peculiar doctrines of the Saviour. This brings us to the subject of discourse, the seventh verse of the chapter, "Marvel not that I said unto you, ye must be born again." In the discussion of this subject, let me call your attention, in the first place, to the *necessity* for the new birth, then to its *character*, and finally, to the *blessings* that accompany or flow from this great salvation.

First, then, I would call your attention to the *NECESSITY* for the new birth. The Saviour, Himself, impressed upon Nicodemus this fact of the necessity for regeneration by the very precise words which he uses in the preceding verse, 'That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit.' By nature, we are all of the flesh.

And first, this fleshly nature is a *sinful nature*. We were born into the world sinful and corrupt, having inherited the guilt and depravity of our first parents. Man, by nature, is 'born in sin and shapen in iniquity.' This sinful nature of ours, moreover, is not quiescent, but extremely active and vicious. We have continued to add to our original sin, sins of actual transgression, from the first hour of moral responsibility until the present day. Guilty rebel as he is, man in his natural estate can do nothing pleasing in the sight of God. Even the "plowing of the wicked is sin." Our undone condition, unregenerated, is well described by the Apostle when he uses the significant words, "dead in trespasses and in sins." "All have sinned and come short of the glory of God,"

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another declaration of sacred writ in this connection. Now sin is displeasing to God. "He cannot look upon it." He is of purer eyes than to behold iniquity." What a deplorable sight, then, in his sin, is man. Behold with aversion the unclean carcass, the rotten bones, and ask yourself this question, "This being the estate of men and women by nature, is not a new birth, a new creation, not only eminently desirable, but absolutely necessary?" And yet multitudes cannot see this necessity. They will tell you that they are good enough as they are, that they need no cleansing, or pardoning of sin. "We don't need," say they, "the salvation of Christ, the regenerating influences of God's Holy Spirit to purify us from our iniquities." These statements we have all heard time and again, and perchance, oftentimes we have been tempted to use them ourselves. But no matter how much he may deceive himself in this regard, the sinner can never accomplish his own salvation. He can never, unaided, even have a gracious desire to do so. Nothing but the new birth, a new creation, a complete transformation brought about by the power of God's Holy Spirit, can change the vicious Leopard's spots, or alter the sin-stained Ethiopian's skin.

Again, our fleshly nature is even now a *condemned nature*. "The soul that sinneth, it shall die." The fiat has gone forth. What arm of flesh can stay the swift flight of the destroying angel, or ward off that fierce destruction that tarrieth not? Youth is generally a much more joyous, or at least exuberant period, than old age. It is so because it is essentially a hopeful period. The future, like some blessed land of promise, still lies on before, unexplored, unknown. Steeped in its dreamy shadows, to the unsophisticated eye it looks entrancingly beautiful. Green pastures, murmuring rivers, gorgeous flowers, princely palaces, are all beheld there in coquettish indistinctness. Persistently we love to dream of them, earnestly to believe in them, gaily to sing their praises. The future to the young is full of hope, and it is an axiom

in human experience that hope still hoped in maketh the heart light. These pleasant pictures, however, are only after all, but fancies, evanescent visions. There is no unalloyed happiness in this world, no perfect joy whatever upon earth. Outside of Christ, despite all statements to the contrary, instead of blue skies the coming years only treasure up lowering storm-clouds. Instead of emerald fields and singing streams, there stretch out alone beyond the bounds of the present, barren wastes and putrid waters. Instead of songs there are even now, for the sinner's ears, melancholy dirges; in place of adulations and honors, curses and destruction. Again we repeat those awful words in your hearing, "The soul that sinneth, it shall die." Oh, that in the midst of life, men might listen to this solemn declaration, and learn that under God's wrath and curse for a condemned sinner—life can have no happiness nor eternity any hope. There is, moreover, only one way of escape from the condemnation due man for sin, and that is through the cleansing efficacy of the blood of Christ. But in order that the blessings of salvation may be ours, there is necessary an appropriating saving faith in the Saviour, "by which we receive and rest upon Him alone for salvation." This faith is given to the sinner only as a regeneration gift, and therefore is it that we desire once more to emphasize the words of the text in this connection, "Marvel not that I said unto you, ye must be born again."

Once more I would notice that this fleshly nature is a *suffering nature*. Earthly life is far from being a glad some thing if physical health and strength are wanting. But is it not an all too patent fact, my friends, that suffering is the present lot of the human race? Follow your minister to the homes of disease, to the hospitals of our land, to the abodes of pain and penury found in the dark closets and alleys of our great cities, and then sorrowfully acknowledge the widespread prevalence of human woe. Remember your own many struggles with disease—the many aches and pains, chills and fevers, headaches, backaches and

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maketh the heartaches, that have thus far accompanied you on your earthly pilgrimage. Have you ever reflected, in the consideration of these things, that there once existed a time when all these sufferings and trials were unknown, and when man lived in perfect physical health; that before the fall in Eden's garden man was perfect in body as well as in soul. It was surely, however, in the consideration of the present lot of men, both temporally and spiritually, that Isaiah, in his wonderfully vivid introduction to the book that bears his name, declares, when speaking of the human frame in its fallen condition, "The whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." Spiritually sick, spiritually decayed, spiritually dead, as well as morally and physically disfigured, are the fallen sons and daughters of Adam. No wonder that the Apostle Paul asks, "Who shall separate me from the body of this death?" "Is there no balm in Gilead, is there no physician there?" "Is there no salvation from sin, disease and death?" "I thank God, through Jesus Christ my Lord," that a remedy has been provided, and the cure for the malady of sin has already been prescribed and furnished. That remedy, that cure, is salvation through a Redeemer, which gracious result is attained in the heart of the sinner only in regeneration, by the merciful operations of the Holy Spirit.

Again I would remark that our fleshly nature is a *nature of death*. First, death physical. The patriarchs lived to a good old age. The nearer to Eden, it seems, the longer was life. In Eden, there was given eternal life. Milleniums, however, have rolled their weary rounds since the fall first brought decay and death into the world. Death, let us remember, is not simply a necessary consequence of life, but it is the penalty attached by God to the transgression of His holy law. And in human history the sentence of physical death has been, is now, and while

the world lasts shall continue to be carried into daily execution. Besides physical death, there is also death spiritual. That is the death of the soul to all that is right and good and holy. Men are left to themselves oftentimes by God as a punishment for the impenitent hardness of their hearts, and in such a condition the soul inevitably sinks lower and lower, lost to Christ and lost to hope. Finally, I would notice that there is also death eternal, to which our unregenerate, fleshly nature is heir. This is what is called in Scripture the "second death." There is no resurrection from this death, no coming forth from the pit of hell—the dark grave of the finally lost. In the consideration of this dark picture, however, I, as the minister of Christ, would be derelict in duty were I not also to point to the sinner the way of escape from the wrath to come. Thanks be unto God, that although this fleshly nature is a nature of death, yet there is also another nature, the nature of the spirit, that put on in the new birth of the elect, clothes them with life and immortality through their Saviour and Redeemer, the Lord Jesus Christ. Under the second head, Christian brethren, let me call your attention to the GLORIOUS CHARACTER of this new birth.

I would remark, in the first place, that there is *no physical change* necessarily connected with it. The wonder of Nicodemus at the strange statement of our Lord was caused by a persistent imagination of a physical transformation, a bodily change. "How can a man be born again, when he is old? Can he enter the second time into his mother's womb, and be born?" But Nicodemus at last came to understand that Christ, in enunciating the doctrine of the new birth, was not speaking of any mere physical change. There is generally no bodily alteration connected with this wonderful metamorphosis. The converted man has exactly the same eye, the same ear, the same form, the same gait, as he had before the change took place. Men who knew him before regeneration see nothing now peculiar

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about his person, so far as his bodily members are concerned. Nor has there any change transpired in the shape or convolutions of the brain. A man who was not a mathematician before he was converted does not become one necessarily after, or as a consequence of that change. A man of slow speech, in sinful days, may still continue to halt a great deal in his prayers in prayermeeting after he becomes a willing subject of King Jesus. No, the change in the new birth is not a physical one; and moreover, oftentimes it takes even years before all the *evil* expressions of countenance—for instance, the sinister look, the unstable glance, the venomous eye—are completely transformed.

Once more, the birth of God's children into the family of Christ is *not a haphazard thing*. No physical birth is haphazard. We have all, in the sense of creation, one father, who in eternity purposed to give us natural being, and who has in time graciously condescended to do so, laying upon each man and woman of us the obligation of glorifying Him who is our maker and preserver. It is a glorious thought, also, is it not, oh believer, that Christ eternally purposed your spiritual existence and mine, and that now, in the fullness of His own plans, He has breathed into our nostrils the breath of everlasting life? There is not a man of us to whom it is not a delight to dwell upon God's eternally gracious purposes in electing us to physical life, but there are a great many people, with whom we have all come in contact, who do not like to hear election spoken of in connection with salvation. To those, however, who have passed from death unto life, it is a matter of gratification to know that not only their natural birth, but also their spiritual birth, was planned by God, who has the disposing of all events, and especially His own gracious bounties, in His everlasting keeping. This is a revealed truth, declared in God's word. Christ's children were all given to Him in the covenant of grace, and their names spread out before Him. He knew in the councils of eternity those who had been chosen to eternal

life, and for them, and them alone, He suffered; for them He died, for them He wrought out eternal salvation. What a glorious thought it is to God's children, that Christ loved us before ever the earth was, and that from all eternity God had purposes of grace and mercy to those whom He had predestinated as heirs of glory.

Once more I would notice that in this new birth *we become the sons and daughters, by grace, of the Lord Almighty*. There is a natural sonship of man to God, and there is a gracious sonship. We must be very careful not to confuse these two. Many men do, even in our own generation. But, in their nature and results, these two relationships are as widely separated as the poles. The boon and benefits of natural sonship have become entirely eclipsed and superceded by the curse pronounced upon a sinful race. The rebel cannot be treated as a son. Nay, his very relationship, instead of being an ameliorating circumstance, is really an aggravation of his crime. How dare the heathen boast indiscriminately of having one father with the Christian; and above all, how can any Presbyterian minister, in the light of divine truth, speak soothingly and commendingly to the rebel, of blessings conferred on the basis of natural rights? There are no such things as natural rights—so far, at least, as placing God under any obligation is concerned. Man, by reason of his rebellion and iniquity, has forfeited every claim upon God for any blessing whatsoever. The infinitely high and holy one, we are told in Scripture, cannot regard, with any pleasure or equanimity, those who are arrayed against the kingdom and Church of His glorious Son, our Lord and Saviour Jesus Christ. We must not try to cover up natural depravity with a specious plea on behalf of natural sonship, for natural sonship is forever swallowed up and lost in the pit of original and actual transgression. The new birth alone gives the man a right to call God his Father, or gives him any claim whatever upon His goodness and mercy. This claim belongs to the child of God,

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moreover, not by right of any merit of his, but because of the merits of our Lord and Saviour Jesus Christ. All heavenly blessings and privileges are given to us through the mediation of our Elder Brother, who has purchased them with His own precious blood for the benefit of all His elect children. What a high dignity, by the election of grace, is thus conferred upon the aforetime guilty rebel. "Brethren, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." It is ours, then, to praise the grace and mercy and love of our Saviour in everlastingly thinking upon, and finally giving himself for us, in order that through Him we might have a right and title to all the privileges of the sons of God.

But once more let me notice, in following this wonderful thought out to its logical conclusion, that the bringing of many souls to God is the gracious result of the *travail of Emmanuel's soul*. As man had sinned, and sentence of condemnation had already gone forth, it must needs be that a ransom be found, in order to save from going down into the pit. How "could God be just, and yet the justifier of the ungodly?" This great problem was solved alone in the death of Christ. God, who loved His own chosen people from all eternity, freely sent His Only Begotten Son for the accomplishment of the salvation of the elect. Christ, who loved His Church, and continued to love her even to the end, covenanted to come and die in the room and stead of His own chosen people. By His active obedience He purchased the pardon of all our sins, the sanctification of our souls and bodies, eternal life and happiness, together with all temporal and spiritual blessings. By His passive obedience, in His sufferings and death, He took away all our sins, rolling upon himself the condemnation and guilt that had settled down, like a heavy burden, upon His own people, for their transgression of the law of God. Now this bringing forth in birth many

sons and daughters of the Lord Almighty, was sore travail to Emmanuel's soul. His sorrows and agony in the days of His incarnate sufferings and death, what created being can fully appreciate? And yet He shrunk not from the cup that was pressed to His lips, but went forward until the end, when, amidst a mournful darkness, in the center of a startled creation, he uttered those final blessed words, "It is finished."

Again, I would notice in this connection, that *the Holy Ghost is the one efficient agent* in the regeneration of the believer. It is by virtue of no innate wish, no natural struggle, no personal attempt that a man is brought from death unto life. The Spirit of God is the one efficient agent in the new birth. He renews us in the spirit of our minds, and makes us over into the image of the Master. In spiritual birth the subject is as helpless and inactive as he is in natural birth. Neither is his own act. They are both alike brought about as a result of divine agency. Now the means instituted by Christ, and used in our regeneration by the Holy Spirit, is the preaching of the word. "By the preaching of the word, it has pleased God to save them that are lost." But the Spirit is sovereign in the work of redemption. He acts as it graciously pleases him. "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit." It was hard for Nicodemus to see how these things might be. But they are happening under our eyes at this very time. Under the preaching of the word, it often occurs now, does it not, that of two men, the one is taken and the other is left; of two women, grinding at the mill, in the same home, under the same religious influences and teaching, the one is taken and the other left? In the work of salvation, the Spirit graciously convicts of sin, leads to the Saviour, applying the redemption purchased by Christ, directs and supports and sanctifies progressively in life, preserves and sustains in the waters

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Again, I would notice, that the new birth, while it does not alter the physical body, nevertheless *results in a new creature*. The affections are changed. The noisy carousal, the saloon, the dance; wealth, honor, personal ambition, the world, the flesh and the devil, were all among the things once delighted in, but now they are utterly detested by the saved soul. The regenerated man learns to hate in measure those things which once he adored, and counts them all as dung, that he might gain Christ. His whole nature is transformed, so that men speak of the saved one, and the Bible affirms that the converted soul is a "new creature." The change is apparent to the world. No mistake could have been made in declaring the alteration, that took place, for instance, in John Bunyan, when the swearing tinker became the immortal writer of the "Pilgrim's Progress," and a prisoner for Christ's sake in Bedford jail. Peter was a different man after his conversion. And so were Paul and Luther and all the saints of God, in all ages as a result of regeneration.

Let me add, once more, that regeneration does not alone result in a new creature, but it also *results in a new life*. The new life is so distinct from the old that in Scripture they are called by totally different names. The old life is the "life after the flesh," the new life is the "life after the Spirit." The transformation is such a radical one, moreover, that even the names of the subjects of the change are sometimes altered, as a mark of honor or distinction. Jacob, the supplanter, for instance, after that long night's wrestling with the angel at the brook of Jabbok, had his name changed by Christ to Israel the Prince. Abram, the father of elevation, in like manner, after the exhibition of his faith, was changed into Abraham, the father of a multitude. "And I say unto thee, thou art Peter," a rock, declares the Saviour to the impetuous Simon after his

great confession, thus changing the name of his warm-hearted and zealous disciple from Simon to Peter. And then look at Saul of Tarsus. His name under the old regime, you remember, signified the Persecutor, but after his conversion he was declared to be "Paul, an Apostle of the Lord Jesus Christ." What a wonderful transformation the new birth wrought in the Apostle Paul! The power of God was singularly made manifest in his miraculous salvation on that Damascus road. Subsequent to his regeneration we never read of him glorifying, as of old, his Pharisaic connection. With detestation, turning immediately from the work of hauling men and women—Christ's servants—to the dungeon and death, he begins to preach Christ and Him crucified. Can we mark the change, brethren, each one of us, in our own individual experiences? The old life from the new does not need absolutely to be staked off by a moment, an hour, a day, or even a year. There are many of Christ's servants who cannot give the exact date of their conversion, but in any case there will have occurred a radical change, and whereas once the tree in the garden was fruitless, so far as God's glory is concerned, it is happily now bringing forth fruits meet for repentance.

Very briefly, brethren, let us notice, under the third head, RESULTS AND INDICATIONS OF THE NEW BIRTH. And first we would remark that as soon as the child is born it begins to breathe. Can you describe that breath, ye exercised Christians? It is the *breath of faith*. "Behold, he prayeth," was said of one in wonder. Yes, he is breathing now the breath of faith in the atmosphere of heavenly communion. Faith, brethren, is the prerequisite and instrument of our salvation. It is the hand which the believer stretches out to touch the Saviour. Now, no sooner has the awakened sinner received and exercised faith in the Lord Jesus Christ, than he becomes a *converted man*. Old things have then to him passed away; behold, all things have become new. Toward the eastern horizon of

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the rising of the Sun of Righteousness, are his eyes now happily set, instead of gloomily gazing afar off, as heretofore, into the western lands of the shadow of death, upon which forever the mercy and love of God have set. Contemporaneously, moreover, with man's regeneration, comes his *justification*. Then and there he is received into the loving embrace of his Heavenly Father, who freely pardons all his sins and accepts him as righteous in His sight, only for the righteousness of Christ, imputed to him and received by faith alone. Furthermore, the justified believer is immediately *adopted* into the family of Christ. There lived in one of the western states a most esteemed pastor, with whom some years ago I became very well acquainted, who, arriving at the conclusion, by a certain chain of reasoning peculiar to himself, that the doctrine of adoption in Calvinistic creeds was at least unscriptural, made up his mind at last not to preach upon that theme any more. The principal reason given by this minister for his strange attitude on this question was, that the believer, being born into the family of God, is by gracious rights a child of that divine family, and consequently adoption is in his case a work of supererogation. Now we do not believe that the doctrine of adoption is unscriptural, but that it is taught in the Bible. There is a distinction made in the book of God between the new birth and adoption. Children are oftentimes brought into the world, and yet not adopted by their parents, who, instead, lay them down, perchance, in the doorway of some rich man's house for his adoption and education. The believer, however, is not only born into the family of God, but he is also adopted, and is given "a right to all the privileges of the sons of God." "Adoption gives us the privilege of sons; regeneration the nature of sons." Adoption and regeneration are both gracious acts, and occur simultaneously, yet they are separate and distinct acts, whose diverse functions it is not hard to understand. At the same time, also, as transpires all the preceding

changes in the sinner, begins his *sanctification*. This latter, unlike the preceding, is a progressive work, continued, by the active operations of the Holy Spirit in the heart of the believer, and gradually augmented until the hour of death, when Christ's children are made perfect in holiness. "Their souls then do immediately pass into glory; their bodies, being still united to Christ, do rest in their graves till the resurrection." What a glorious prospect this ushers upon our ecstatic vision after the turmoil of earth is all over. Dry your weeping eyes, my beloved brother and sister; the dead in Christ, your friends, are now at rest. Their sanctified and ransomed souls now rejoice in the light of life; their bodies, merely for the present, have been laid away, waiting the sound of the arch-angelic trump, which, pealing from every mountain top and valley, shall sound the death knell of time, and usher in the day of eternity. Eye hath not seen, nor ear heard, the glories and the joyful music that wait us up yonder, but may we have the grace given to persevere even until the end, so that at last we may have a crown of life given unto us, by the hands of the Master.

In conclusion, let me sound a note of warning in the ears of the careless, the skeptical, the rebellious. *Don't marvel* over this wonderful doctrine of the new birth with a sinister incredulity, as if it were a thing impossible with God to save men. Skepticism cannot be your attitude before these glorious truths of the Bible without great danger of condemnation. The attitude of the sinner, when Christ speaks, is faith. His words are to be *reverently* believed, His offered mercies of *gratitude* accepted, His commands implicitly obeyed. Then will the Gospel become the savor of life unto life unto many. Believer, regeneration is a matter for sanctified admiration, and the ceaseless ages of eternity will not exhaust our wonder at this great mystery of Godliness. May it now stir us up to renewed and earnest work for the Master. Amen.

PSALM 51 7-18.

"Do Thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash Thou me, and then I shall
Be whiter than the snow.

Of gladness and of joyfulness
Make me to hear the voice;
That so these very bones which Thou
Hast broken may rejoice.

All mine iniquities blot out,
Thy face hide from my sin.
Create a clean heart, Lord, renew
A right sp'rit me within.

Cast me not from Thy sight, nor take
Thy Holy Sp'rit away,
Restore me Thy salvation's joy;
With Thy free Sp'rit me stay."

PROTESTANTISM.

BY REV. S. DEMPSTER.

PSALM 50 21-23.

"These things Thou wickedly hast done,
And I have silent been :
Thou thought'st that I was like thyself,
And did approve thy sin :
But I will sharply thee reprove,
And I will order right
Thy sins and thy transgressions
In presence of thy sight.
Consider this, and be afraid,
Ye that forget the Lord,
Lest I in pieces tear you all,
When none can help afford.
Who offereth praise me glorifies ;
I will show God's salvation
To Him that ordereth aright
His life and conversation."

Jeremiah 11 : 7.

"For I earnestly protested unto your fathers in the day
that I brought them up out of the land of Egypt,
even unto this day, rising early and protesting, say-
ing, Obey my voice."

Since the reformation, the words Protestant and Prot-
estantism have assumed certain technical meanings. They
popularly distinguish between all the branches of evangel-
ical christianity and the corrupted Roman Catholic and
Greek churches. In this respect these terms of distinction
have served noble and glorious uses, both in defining clearly
the lines of demarcation between the bodies mentioned, and
in keeping constantly before the eyes of men the common
and indissoluble union that ought necessarily to exist among
all true evangelical churches.

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Doubtless a logical and fair inference here would be, that seeing that all true churches of Christ are protesting churches, there must certainly be something in the Christian religion that renders protest compulsory, and that therefore the religion of Christ is in itself an uncompromising Protestantism—not in the narrow, technical meaning of the term, but broadly, comprehensively, as opposed to all sin against God, and all impurity in the worship of the Lord of the whole earth.

If this be so, and it surely is, it is then entirely futile for any man or body of men to seek to separate between the true Protestant and the true Christian. Membership in no other organization, excepting that in the church of the living God, will, in the truest and best sense of the term, make a man a consistent Protestant. The inveterate foe of all Papal claims and authority is not any secular institution, but the reformed church. The true church of Christ, moreover, is the God-appointed instrument for fighting superstition, will-worship and sin. She is gloriously equipped for this great battle. In no place, as instituted by Christ, is she at all vulnerable, and, led on by the great Captain of her salvation, she will surely come out conqueror, and more than conqueror, over all her enemies.

Let us look at the exact meaning of the word Protestantism. It is a very sacred term. It comes, originally, from two Latin words—*testare*, to testify, and *pro*, before. Thus a Protestant, in the ecclesiastical sense of the term, is one who has lodged a protest before—whom? before the God of the whole earth. In order that he might consistently do this the man protesting must be a saved person. A sinner cannot acceptably lodge a protest against sin, in the mire of which he is still rolling. Only by faith in Christ, and through his infinite merit, can we approach God and truly worship him in the solemn act of protestation against the transgressions of rebellious men. Now, in the matter of this general appeal made by holy men against sin of all kinds, Protestantism is as old as the

church, and the church herself, we know, is as old as Eden.

In the consideration of this interesting and inviting subject, let me call your attention, first of all, to the SCRIPTURAL NATURE of Protestantism.

And, first, it is a duty *approved of, authorized and enjoined in, the scriptures* of the Old and New Testaments. It will be entirely unnecessary, so far as scriptural proof is concerned, to go in this connection beyond the words of our text, in order to demonstrate that it is God himself who has enjoined upon his servants the solemn duty of protesting against the iniquitous actions of the ungodly. If you will read the chapter closely, you will observe that the Lord laid upon Jeremiah a burden of warning and rebuke for back-sliding Israel. He commands him, in the sixth verse, to proclaim all the divine message in the cities of Judah, and in the streets of Jerusalem. This prophecy was to be a prophecy of Protestantism, and the past was to be brought to remembrance in order to show that the condemnation by God of national, social and individual sins, was no new thing. "For I earnestly protested unto your fathers." In discussing, subsequently, the historical aspects of the case, we will doubtless be able, beyond the shadow of a doubt, to demonstrate the fact of the scriptural origin and authority of Protestantism, and it will be necessary only, in this place, to add that the book of God in its entirety, from Genesis to Revelation, is uncompromisingly severe in its denunciation of all sin, and especially sins of presumptuous rebellion against the Lord of the whole earth, whose creature and subject man is.

Again, the duty of Protestantism is a *holy exercise*. God is a jealous God. The first commandment forbids the having any other gods before Jehovah. The second forbids the worshiping of him by images, or any other way not appointed in his word. The third forbids the improper use of any of God's names, titles, attributes, ordinances, words or works. The fourth commandment lays down explicitly the law concerning the Sabbath. This first table

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of the moral law is taken up with man's duty to God. The second table specifies man's duty toward his fellow-man. These are the marching orders of Christianity. Hence the "intolerance," as Gibbon calls it, of the Christian religion toward all heathen religions. This brilliant, but alas! atheistical writer, appears to express surprise at the so-called "tolerance" of all idolaters, and the "intolerance" of the followers of Christ. "Rome, for instance," he says in effect, "did unhesitatingly tolerate all religions within her proud walls, but when Christianity obtained a foothold therein this new religion could not rest satisfied until all heathen religion was forbidden and destroyed." The philosophy of the whole question, to a devout mind, is not far to seek. Heathen religions are all idolatrous, Christianity is the worship of the true God through his son Jesus Christ. Heathenism is rebellion—Christianity, scriptural conformity. Heathenism is sin—Christianity makes for holiness. Heathenism is under the wrath and curse of God—Christianity has his blessing and salvation. Christianity must needs be intolerant. This intolerance does not, of course, admit of her using the fagot and stake, the thumb-screw and inquisition, in the overthrow of false religions, but it makes incumbent upon her the duty of non-compromise with any religion or cult whatsoever that is either non-christian or un-christian. "Come out from among them, and be ye separate, and touch not the unclean thing, saith the Lord, and I will receive you." This is the law laid down for her guidance and rule of action, and she cannot go beyond what the Lord her God has commanded.

Once more, the duty of protesting against sin and error is a *necessary* one. It was necessary on the confines of Eden's garden, when Cain became the first innovator in the worship of God. It has been necessary in all ages since, as evidenced by the continued nature of the obligation, and the ceaseless warnings and denunciations of High Heaven's Ambassadors. It is also necessary at the present

time. Never was Christianity more aggressive than in the nineteenth century and never were the cohorts of sin and Satan so active in their opposition to all that is good, as now, when the standard of the cross is being planted on what were, not long ago, impregnable Satanic strongholds. Many nerveless hands in the crash and din of battle have relaxed and fallen, and in a number of places Apollyon's onslaughts have succeeded in forcing a passage for Hell's armies. But these are simply temporary triumphs on the part of the enemies of King Jesus and they only make more incumbent upon the true soldiers of the cross the duty of pressing forward undismayed by shot and shell until the conquest is ended and the reward of valor is offered to every weary, dust-covered but faithful veteran.

Again, I would notice, in the consideration of this whole subject, that the very *existence of Protestantism in the world implies a gracious purpose* on the part of God for the salvation of his own elect children. The fact that we have among us the open Bible, the revelation of God's will to man, is a sure indication of this glorious truth. The fact, also that the denunciation of sin, with the free offer of salvation and pardon through our Saviour, the Lord Jesus Christ, is still heard in the ears of sinful man, is a pledge of the favor of God, who willeth not the death of any, but that all should turn unto him and live. There will be no Protestantism in Hell. "There the worm dieth not, and the fire is not quenched." No gracious admonitions, no blessed warnings, no fiery threatenings on account of dark transgressions, will fall upon the ears of those who have been driven forth from the presence of Christ into the outer darkness, for their hatred of God and determined wickedness. But here upon earth, blessed be the name of the Lord, where Gospel light shines sin is condemned, holiness is commended. "Now is the accepted time, now is the day of salvation." Oh! that the message of the Gospel may not fall upon unheeding ears to-night, but that the dread of sin rampant without the deterrent of

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divine intervention, may awaken a Godly fear in the heart of the sinner, so that by the guidance of the Holy Spirit he may be led directly to the Saviour, where alone pardon for sin, and peace of conscience may be found.

I would remark here, also, that the *work of protesting is generally performed through human instrumentality.* There have been some notable exceptions, however, where in God's own voice has been heard, speaking directly, iterating personally the divine protest against sin and transgression. One exception is noted in the garden of Eden, when God in the covenant of works, warned and protested against the sin of eating the forbidden fruit. The protest of God against this specific act of rebellion was, as we all know, subsequently despised, and the consequent fall "brought all mankind into its present state of sin and misery." On Sinai's summit, God spake forth the ten words which were not only the expression of the divine will to men, but which have also formed the most august protest against sin that ever humanity has listened to. That Heavenly utterance, moreover, heard above the Saviour's head, as he came up out of the waters of baptism, demanded from the world the acceptance of the Lord Jesus Christ, as the divine Redeemer of men. The sin of Mariolatry, the sin of Unitarianism will not go unpunished. God has set his seal upon the words and work of Christ, and his protest has been entered against all forms of deism or idolatry, and woe unto those who in spite of this determine to run upon the thick bosses of Jehovah's buckler. In the gathering darkness over Calvary, and amid the swaying of a vexed and frightened earth, God's hatred of sin was also made clearly manifest. It was then that the wrath of Almighty God, and the terrible burden of imputed guilt wrung from the suffering Saviour, the agonizing cry, "My God, my God, why hast thou forsaken me?" These, however, are but exceptional cases, occurring only at great crises in the world's history. Generally, as in the case of Jeremiah in the passage before us, God has uttered

his displeasure and protest against sin through the lips of his chosen ambassadors. Let us then rejoice that in our midst to-day we have an ordained ministry, whose duty it is to "cry aloud and spare not," and let us continue to wait with all earnestness and humility upon the message of salvation given through their lips unto the world.

In the second place, let me run over, briefly, some of the NOTABLE EVENTS in Biblical and profane history, illustrating the acts of true Protestantism. There was Protestantism immediately *after the fall*. The smoke from the burnt sacrifice of Abel ascended high up into the clear heavens. The offering of the lamb was accepted by God. The curling, earth-tending wreaths of Cain's offering of fruits circled in marked contrast with the heavenward bent of the smoke from Abel's acceptable sacrifice. The ascending smoke, with its descending blessings, were the marked characteristics of God's benediction upon righteous Abel's offering, and were direct protests against the sin of Cain, the will-worshipper, in bringing before God that which Jehovah had neither approved nor enjoined. Then note also the *Protestantism of Moses*. How many times did that meek and much-trying man vex his anxious soul over the oppressions and sins of his people. See this ambassador of high heaven as he stands before the proud emperor of Egypt, and protests against the sins of that monarch in oppressing the chosen people of God. See him as coming down with burning face from the mount at a later day. He casts, in his holy zeal the tables of the law upon the ground, in fierce protest against the manufacture and worship by the Israelites of the golden calf. Hear him as he warns, again and again of the danger attendant upon the sin of forgetting God, and of turning away from his precepts and statutes, and how he finally calls heaven and earth to witness the vows of the people, as with united voice they declare, "All the words which the Lord our God commands us, these will we observe to do them."

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We find, moreover, when we come to the *psalms and the prophets*, the words of protest entered against all the sins rampant in the days of these seers of the Lord. David was continually constrained to protest against the sins of Saul, of Absalom, of Ahithophel and others, who were seeking not only his throne and glory, but even his very life. Isaiah, Jeremiah, Ezekiel, with the minor prophets frequently protested against the sins prevalent in their day and generation, and at times were even compelled to undergo bitter persecution for their testimony to the truth which God had commissioned them to declare.

The Apostles, also, when they were sent forth on the work of declaring and propagating the blessed Gospel of the Son of God, refrained not from earnestly protesting against the sins of heathendom. That altar to the "Unknown God," in the streets of Athens, furnished a mark for one of Paul's most powerful gospel shots, and "Great Diana of the Ephesians" was convulsed with rage at the audacity of these "unknown and ignorant men," who had nevertheless succeeded in "turning the world upside down," and who had finally dared to make an assault upon her sacred temples and shrines. But Christianity in apostolic days was both intolerant and militant. "We desire to know nothing among you, save Christ and him crucified," and along these lines the apostles carried on their work of evangelizing the world and laying the foundations of the Church of Christ.

In the *sixteenth century*, moreover, the fires of Protestantism, smoldering through the long ages of medieval superstition, finally burst forth into uncontrollable flame. The conflagration, igniting in Germany, spread rapidly to the other countries of Europe, flared up into a blaze in England, and completed the destruction of the man of sin, in Scotland. The cannons fired later from the walls of Derry gave a parting salute to Roman Catholicism as a dominant power in the British isles, and their thundering reverberations succeeded in arousing and preserving Ulster for the con-

servation and propagation of Biblical truth in the midnight darkness of the Emerald Isle. We, my friends, to-day are the successors and heritors of the deeds of these men of blood and iron, who, through long ages of persecution and suffering, insisted upon the God-given right to worship the Lord Jesus Christ in the way alone in which the divine King and Head had originally prescribed.

In the third place, with reference to the special burden of Protestantism, IN THE MATTER OF THE GREAT PAPAL APOSTASY, we would say that the protestations of Protestants must derive all their authority and focus themselves upon the divine injunction of our text, "Obey my voice." As evangelical Protestants, we raise our protest solemnly and particularly against the Roman Catholic church, simply because she has not obeyed the voice of the Lord Jesus Christ in the matter of her doctrines and practices generally.

First, we protest against the sin of the Papal church in *denying to the word of God the right of being the sole and final authority* on all questions ecclesiastical civil and religious. She has insisted upon making the traditions of men of equal authority with the written word of God. According to her teachings, as expounded by one of her theologians, "Catholics, besides the written word of God, believe also in the unwritten word, called 'tradition.'" By "tradition" we are led to understand, "a statement of divine truth, first coming from God, continually taught and recorded, and in all desirable ways kept alive by a body of trustworthy men, successively chosen in a divine or divinely appointed manner." This "body of men," of course, is the Roman Catholic hierarchy, presided over by the Pope of Rome. These men have consequently arrogated to themselves the self-constituted right, and have never refrained from exercising that right, of promulgating doctrines which are not only not found in the Bible, but are even inconsistent with the teachings of the book of God. These doctrines, by reason of their authoritative

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promulgation by the councils of the church, are binding upon the faithful everywhere. To win heaven, say the theologians of this apostate church, men must solicit the interest and prayers of the Virgin Mary and the saints, and accept as true the doctrine of the mass and purgatory, with many more like dogmas. Why cannot true believers in God's word accept the theory of "tradition" as being true? Because, in the first place, the church which claims to be the recipient and conservator of "tradition," cannot substantiate her claim in this respect, nor can she prove the genuineness of her traditions. These traditions, many of them, are wholly opposed to and inconsistent with the written word of God, and as the Holy Spirit cannot deny himself, we reject aught that is contrary to the teachings of the Scriptures of the Old and New Testaments. We also reject and protest against this dogma of the unwritten word, because the hierarchy of the Roman Catholic church has in many ages been notoriously corrupt, and whatever may be said by themselves of their apostolic succession, they have in no case the true spiritual succession, a grace that might perchance have enabled them to hand down untarnished any traditional truths originally received. God's word says that all *Scripture*, or writing, is given by inspiration of God, and nowhere is there any reference to "a word spoken" as different or opposed to the word written. Protestantism has always taught, then, in opposition to the teachings of the Church of Rome, that the Bible is the final and sole authority in matters spiritual, civil and ecclesiastical.

But again, we protest against that church in her apostasy, in *denying to the Lord Jesus Christ his glorious prerogative of being the only King and Head in Zion*. In the Church of Rome, the faithful are instructed to bend the knee before, and kiss the toe of the "vicegerent," Pope, or spiritual head and king, one who it is pretended, acts in Christ's place, and by virtue of his authority. No appeal can go beyond the Pope. He is supreme, whatever

he binds on earth shall be bound in heaven. There are also over the church, Bishops, Archbishops, Patriarchs, etc., who are lords spiritual. These entire claims must be resisted by us even unto the death. They have no foundation whatever in God's word. History shows by what almost imperceptible steps, the dominion of the Pope of Rome came to be recognized over all Latin christianity. The last act of arrogance and rebellion in the whole farce was the promulgation some twenty years ago, of the dogma of the Papal infallibility *ex-cathedra*. Thus one of Christ's most illustrious prerogatives, viz. his active headship over his own church, directly and not through the medium of any man or body of men is usurped and denied, in fact and in theory, by the anti-christ who sits on Rome's seven hills. We must continue to protest against this grievous sin, until, finally, we shall be able to shout our jubilations amid the crash of Babylon's fall, and the destruction of all the rotten planks in her Godless, Christless platform.

We also raise our protest in this connection against all the *grievous impurity that has defiled the worship of this church*. Would that this back-slidden church were the only sinner in this regard! Our protest needs to be a very general one in view of the many defections that are daily taking place around us. Yea, many so-called Protestant churches in the present day are learning to ape the Papal ways and dance to Papal music. All man-millinery, the expensive and gorgeous vestments in the pulpit, we protest against. These are expressive of the false sacerdotal idea of the ministerial office. The minister of Christ is not a priest, but a preacher of righteousness. No vestments have been authorized in the New Testament church, and it is a fundamental doctrine of all true Protestantism that whatsoever is not authorized in the word of God is forbidden. We moreover protest against Mariolatry, saint worship, and all bowings, genuflections and prostrations toward the East. The introduction into the worship of God of songs of human composition, and the consequent

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displacement of the Psalms, is another feature of will-worship brought in and propagated by the Church of Rome. We protest, moreover, against all instrumental music in the worship of God, which innovation, let us not forget, in the New Testament church is of comparatively late introduction, dating only from the dark days of medieval superstition. The sacrifice of the mass is another part of this apostate church's false worship, and is highly offensive to God, both by reason of the blasphemous prerogatives assumed by the priest in the ceremony, and also the darkly-materialistic and sinfully-presumptuous view taken of the nature and efficacy of the Lord's Supper. May the time soon come when Christ's children shall be completely liberated from the thralldom of the kingdom of darkness now holding so many as in iron chains.

Again, with reference to certain *doctrines* of the Church of Rome, we must raise the voice of protest. *There are but two sacraments* instituted by Christ, viz: "Baptism and the Lord's Supper." The papal church says there are seven. In addition to the only two scriptural sacraments, she has succeeded in foisting upon the church these other five: "Confirmation, Penance, Extreme Unction, Holy Orders, Matrimony." At least three of these—confirmation, penance, holy orders—have no authority in God's word whatever, but in their very nature are subversive of gospel truth and teaching. Matrimony is a natural, not an ecclesiastical ordinance, and thus cannot be a sacrament; extreme unction is a perversion of James' reference in his epistle to the anointing of the sick with oil, which even as a scriptural act, does not partake of the nature of a sacrament. "A sacrament is a holy ordinance instituted by Christ, wherein by sensible signs Christ and the benefits of the new covenant are represented, sealed and applied to believers." This is the scriptural and only test of a sacrament, and these five additional sacraments of the Church of Rome, when put to such a test, are immediately condemned.

Not only this, but we have also the doctrine of *transubstantiation*, by which is meant the changing of the bread and wine, in the sacrifice of the mass, into the veritable body and blood of Christ. Add to this the doctrine of *purgatory*, a place so-called where the souls of men are finally purified in raging flame. Other doctrines arise to our mind as we speak, such as the doctrines of works of supererogation, the mediation of saints, and such like, all of which are directly opposed to the teaching of the word of God. Against these and all others we emphatically protest, and must continue to do so until they are completely destroyed from the face of the earth.

Finally, also, we would raise our protest against the *unholiness* which has been, and even is now, a marked characteristic of the Church of Rome. The church of Christ must be holy. But wickedness in high places within the Church of Rome has been notoriously a matter of history; and even yet in countries where papal rule becomes dominant, vice and sin run riot. Let Roman Catholicism become all-powerful in our own land, and then good-bye to the Sabbath, to education, to Bible training, to intelligence. It would serve no good purpose here to lift very high the veil that hangs over the foulness of papal countries, even in this nineteenth century existing unchecked and uncurbed. Holiness becometh thy house forever, O Lord, and it is one of the signs of the true church that she is holy.

Briefly, brethren, I desire in the last place to impress upon you the necessity of CONTINUED PROTESTATION. And this in spite of the fact that there are many who in these last days would drag us to the dungeon and the stake, even as the thousands of faithful men and women who in the grace of God have preceded us and gained the martyr's crown. We must not forget the *continued binding nature of the covenants* to which, long ago, our fathers subscribed, "for the extirpation of popery, prelacy and erastianism, and all that is contrary to sound doctrine and the power

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of godliness." We, the children of such godly fathers, are bound by their covenant engagements, even until the ends for which these were drawn up are accomplished. The children of Israel, in Jeremiah's time, were bound by the vows of their fathers made away back as early, as the release from captivity from the land of Egypt. And the Reformed Presbyterian Church now is bound also to lift up its voice in holy protest, and to labor for the destruction of all forms of iniquity. Listen also, my brethren, and be aroused when ye hear the *voice of a martyred church* pleading for vengeance upon all its oppressors and persecutors. Can we ever cease to protest against a sinful ecclesiasticism which had so little of the spirit of Christ in it as to sieze men and women, and drive them to the dungeon, the fagot, the death? No! no! We must go forward in this work until the whole work of Protestantism is completed. Moreover, we are spurred on to this work of continued protestation because that *the evils* once so energetically denounced *are still alive and active*. Unholy men, grasping men, ferocious men, are still insisting upon their self-asserted right to crush the church by civil law and ecclesiastical tyranny, and would verily do so had they the power in their hands. Now the bride of Christ must be free and untrammelled, and the Church must not be held in bondage to the State, nor seek to control the State. Ecclesiasticism and erastianism are both alike condemned by the word of God, and we must protest against these sins until our voices are hushed in the grave. *Christ's kingdom is yet to come* in all its fullness, and in its coming, all that is not consistent with the law of the Master must be destroyed. May God enable us each one by his grace to be true servants of our Lord and Saviour Jesus Christ, and sturdy Protestants, and thus prepare the way for Emmanuel's reign upon earth. Amen.



PSALM 102 16-22.

"God in his glory shall appear,
When Sion he builds and repairs,
He shall regard and lend his ear
Unto the needy's humble prayers;
Th' afflicted prayer he will not scorn,
All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

He from his holy place looked down,
The earth he viewed from heav'n on high,
To hear the pris'ner's mourning groan,
And free them that are doomed to die;
That Sion, and Jerus'lem too,
His name and praise may well record,
When people and the kingdoms do
Assemble all to praise the Lord."

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BY REV. S. DEMPSTER.

PSALM 15 1-5.

"Within thy tabernacle Lord,
Who shall abide with thee?
And in thy high and holy hill
Who shall a dweller be?

The man that walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.

Who doth not slander with his tongue,
Nor to his friend doth hurt;
Nor yet against his neighbor doth
Take up an ill report.

In whose eyes vile men are despised;
But those that God do fear
He honoureth and changeth not,
Though to his hurt he swear.

His coin puts not to usury,
Nor take reward will he
Against the guiltless. Who doth thus
Shall never moved be."

II. Corinthians, 7:1.

"Having therefore these promises, dearly beloved, let us
cleanse ourselves from all filthiness of the flesh and
spirit, perfecting holiness in the fear of God."

God's law, as revealed in the Scriptures of the Old and
New Testaments, everywhere demands of man complete
holiness. "Without holiness no man shall see the Lord."
This divine requirement springs from the very nature of

the Deity. God is "glorious in holiness." He "cannot look on iniquity." "His angels he charged with folly." As a necessary result of these immediate introductory reflections, we are ready to ask anew the Psalmist's query in the twenty-fourth Psalm, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" In reply to this interrogation, the Scriptures once more insist upon holiness. Listen to the answer, "He that hath clean hands and a pure heart." No wonder is it, therefore, that the question of man's complete sanctification has become an all-absorbing one to all classes and conditions of men, especially they whose hearts have been enlightened with the knowledge of God's holy requirements relative to his moral creation.

This gracious interest is also heightened by the sorrowful realization of the sin and degradation of the human race. The original guilt of our first parents, descending to us as their natural offspring, has resulted in the perversion and demoralization of every power of the soul. In addition to all this, and consequent upon it, countless willful personal transgressions are daily being committed by the fallen sons and daughters of Adam. As the Westminster Confession aptly puts the whole matter, "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." We have then, upon the one hand, an infallible standard of divine law, and wofully, upon the other, original depravity and actual perversity. There towers the mountain of the Lord, upon which only perfect man can stand; here yawns the loathsome pit of iniquity and sin, into which we have each one fallen.

Blessed be God, however, a way has been found whereby the infinitely righteous One might at once be just and yet the justifier of the ungodly. While no sinner can ever appear before God in the garb of his own personal holiness—a raiment which has long since been wholly torn to

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shreds by Apollyon's vengeful hate—yet the child of God has imputed to him, by covenant grace, the righteousness of the Lord Jesus Christ. In the reception of this gift of heavenly grace, there is demanded of the elect faith in God's dear Son. This faith is not the *meritorious*, but only the *instrumental* ground of our salvation. Now, saving faith begets a lively zeal for the honor and glory of the Master. It spurs on to the quickened exercise of all the other heavenly gifts and graces. It makes perfection in holiness, or rather the "Full stature of men and women in Christ Jesus," the goal of all its desires. Hence Paul's injunction in our text, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In the discussion of this momentous subject, viz. "perfection of holiness in Christ Jesus," let me call your attention beloved brethren to these thoughts: First, the *nature* of the holiness here spoken of; second, the *manner* of the attainment of this holiness; third, the *strong inducements* moving the believer to the exercise of all spiritual gifts and graces in his growth in holiness.

And in the first place, then, let us note the NATURE OF TRUE CHRISTIAN HOLINESS. In opening this part of our discourse, I would desire to warn earnestly each one of you against certain malicious doctrines that have already sprung up, and are even now within the church relative to this all-important matter.

Scanning the pages of history, we find looming up at a very early period in the Church's experience, *Pelagian heresy*, which insists upon the recognition of the natural ability to achieve holiness in all mankind. This heresy, unfortunately, although an old one, has not died out with the lapse of years, it did not burn in the conflagration of Rome, nor was it effaced by the sanguinary flow of early martyr blood. It lives even now; and multitudes in so-called christian lands, yea many indeed of our own generation are absolutely putting a premium upon sin, and

wilfully neglecting God's plan of salvation, simply because in word as well as in deed, they are pelagians. The unscriptural theory of pelagianism teaches in brief, that the doctrines of the Bible are untrue, so far at least, as the necessary results of the fall are concerned. The descendants of Adam are not corrupted by the fall of our first parents, say the pelagians; nor had that sin any immediate personal effects, save only upon the single guilty pair who had transgressed the law of God. Their posterity is free from the guilt and curse of that sin. In the garden, Adam was in no sense the federal representative of the race, nor did his children stand in him in any federal relation whatsoever. Hence, children are not born in sin, nor shapen in iniquity. Free yourself from natural depravity, and the next step is a very easy one. The will and affections, such a theory must necessarily teach, are completely uninfluenced by sin, and necessarily free to do good or evil, as to the creature seems best. Hence personal holiness can be attained simply by an effort of the will. The work of the Holy Spirit in renewing the will is consequently discounted, yea more than that, in precept, absolutely nullified. The atoning work of Christ, we would say it with all reverence, is neither more nor less than an act of supererogation, because, clearly, the same results which God's word teaches can come only as the effect of the sufferings and death of the Divine Redeemer; can verily be attained by the actions of men. In vain, in the ears of the blind pelagian does Paul reason of the "first Adam" and the "second Adam." In vain does he speak of all dying in the former, and all being made alive in the latter. In vain, also, does the psalmist speak of original guilt, and earnestly implores in his own case the cleansing power of the Spirit of God, who alone can make pure and holy. Let us beware brethren, of the pelagian heresy. It has many gray hairs upon it, but it is often dandified by a modern pompadour trimming and swallow-tailed coat. We have another heresy, also, to contend against, one

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that forms to-day the creed of a very large percentage of modern Christendom. The *Roman Catholic Church* has a pet theory of her own upon this subject. It is one of her fundamental dogmas. She takes great care that the notice of its good qualities may not escape the eyes of the faithful. Like as in all her pet theories, there is money also in this one. It gloriously makes a child, once a member of the Church, always a member, and enables Rome to hold, by an indissoluble bond, even her most recreant sons and daughters. Briefly outlined, the Romish theory is as follows: In baptism, and by attendance at the mass, grace is infused into the heart. This grace, in action subsequently, enables men to do good deeds, which, by reason of their own individual worth, deserve high heaven's benediction and reward. Yes, even before regeneration, teaches the Papal Church, a man may do good works without the aid of the Spirit, which will make it fitting for God afterwards to reward him. Hence we have works of supererogation, or works that may be done by men even beyond the demands of the Divine law, and the merit of these actions can be passed over to the benefit of others, who, by reason of strong sinful propensities, are unable to accomplish so great things. As a logical result of such doctrine we have Sainthood, which is arrived at, by the canonization, by the Pope of Rome of such men and women, as have been notoriously meritorious in their lives and actions, who, in turn, are supposed to have an especial influence with Christ, and are able to assist and succor those invoking their interest and prayers. The corollary, or necessary conclusion of all this is, that Christ's death after all, is only a partial atonement, and not a complete substitution. Not by 'faith are ye saved', but by faith and works. They are not exclusively the merits of the Redeemer that purchase all our blessings, but some benefits are ours as a result of certain holy actions. There are, indeed, a few patches that we ourselves can sew upon the gloriously wrought garment of Christ's imputed right-

eousness,—adornments, forsooth, that will make it look much better, and a great deal more presentable. No wonder that our fathers condemned such sinful teaching, or that Luther, with thundering blows, insisted upon nailing on the church door at Wittenberg on that closing October day, 1517, the theses propounding the true Scriptural doctrine of justification by faith. Man by his own deeds can never attain unto holiness, nor do anything that would lead one hair's breadth in the direction of complete or even partial sanctification.

We have in the next place, the more subtle *Wesleyan doctrine* on this subject. According to Wesley, there are three distinctions in what Christendom has always commonly accepted as sins. There are, first, the willful violations of God's law, which are pre-eminently transgressions. Then there are the evil desires, and the unholy tempers of the mind and heart, which are undoubtedly sinful and reprehensible. But, in addition, there are also mistakes made through the infirmities of the flesh and spirit, which Wesley says: 'Call them sins, who may, I shall not.' I wonder if Peter's slips of denial could not be excused upon the ground of fleshly infirmity? Surely, the sins of the Apostles in forsaking their Master in Gethsemane's garden, were not properly reprehensible, because committed under the influence, of fear? Might not the mistakes of Paul, in the times of his ignorance, mad with persecuting zeal he took men and women to judgment and to death, be considered at least as not condemnatory. If this theory of Arminianism stands, these Disciples of Christ and Apostles of the Church, failed to appreciate the big loop-hole, through which they might have crawled, and so have avoided all subsequent necessity of bitterly humiliating themselves, and confessing their transgressions. Surely, brethren, sins of infirmity are those that above all others should be especially watched and guarded against, for are they not eminently insidious? Certainly they should be as openly

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and freely confessed to God when committed, as sins of so-called darker hue. Now, grant the doctrine of mistakes, and we can easily arrive at a system of perfectionism, which indeed Methodism has already concocted. Concerning this theory, viz.: that a man, although he cannot possibly live without committing errors, yet he may eventually become so good that sin shall be forever conquered and slain; one of the Wesleyan theologians naively remarks: "Methodist standards are alone in the sense that their teachings on the subject of entire sanctification this side the grave are not presented in any other creed. The doctrine, however, has been held in varied form by representative theologians in all ages of the Church." We would like very much, after this latter sentence, with the permission of the author, to add an interrogation mark. Nowhere in God's word, or in sanctified human experience, can be found the least countenance given to a theory that would make it possible for even a saved soul to attain to absolute perfection in this world of sin and suffering, before death, but in death.

Briefly, I might also add here, the theories of *Christian science*, a monstrosity in Christian lands, emanating from the diseased logic of a woman. It is pantheistic and as heathenish as Buddhism. With reference to perfect holiness it teaches that matter is all evil. Spiritually we are part of God and consequently holy in all but our bodies. Let the spirit dominate the body, and subdue the body, which by the way, has only a hypothetical existence, and all will be well. Now, according to the irresistible logic of Mrs. Mary Baker Eddy, the founder of this cult, evil is nothing. But sickness and matter are evils. Therefore deny them existence, they are also nothings; count them as nothings and they will flee like spectres before the dawn. The average faith-curist does not of course try to follow all the ramifications of this old wife's blatant nonsense, as Peter describes all like female theories, counteractive to the declarations of God's word, but the devotees

of the system are generally satisfied with conning over phrases about God being good, and truth beautiful, and sickness decay and death nothings, and thus fancy that all is well with them. The great danger of this cult lies in the appeal it makes to the sufferings and afflictions of humanity, which seem almost at times strong enough to shake even the faith of the elect. May God have mercy upon souls deluded with all such anti-Christian doctrines and practices.

Now in contradistinction to these theories, which we have been at some pains to emphasize, let me say in this place that absolute perfection, *complete sanctification*, can never be attained before death. The Bible is very explicit upon this point. The seventh chapter of Romans, taken up with the personal experience of one of the greatest of Christ's servants, states quite clearly that in the body of this flesh there is a constant warfare going on between truth and falsehood, holiness and error, Christ and Satan. But you ask me, if this is the case, and perfection in holiness can never be the lot of any man in this world, why did Christ issue that explicit command found in the Gospels, and given to his Disciples, "Be ye perfect even as your father which is in Heaven is perfect." It is doubtless acknowledged by all Christian people that Christ as King and Lord has divine right to command and exact obedience from all his intelligent creation. We say that this right is inalienably his. There is no intelligence in heaven, hell or earth that successfully can deny Christ's prerogative in this matter. It is his essentially as God. It is his, as the God-man, the Redeemer by the stipulations of a gracious covenant, ordered in all things and sure. Now man's inability to perform God's law does not deprive Christ of the right to legislate. Man's sinfulness does not nullify Christ's requirements of holiness in the creature. That perfect sanctification cannot be attained prior to death, cannot silence the mandates of the Saviour upon this all-important point. In addition to all

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this the goal of Christian ambition must be to be holy even as God is holy. A lower standard of action than this is not permissible in the disciple. And not only so, but our sanctification is progressive in this life. We must be growing, if we are true followers of the Lamb, in grace and in the knowledge of our Lord and Saviour Jesus Christ. When death comes it will then find us waiting and ready for the last great change, for the putting off this world and its affections, and the donning of the robes of heaven, which are all white and glistening and spotless. Christ's law with reference to the continued struggle for Christian perfection is explicit, and quite clear when studied in the light of the analogy of faith and the universal experience of Christian men and women in all ages and under all conditions.

Let me remark also, in this case, that *at the hour of death 'he believer's sanctification becomes an accomplished fact.* "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection." There is no intermediate place between earth and heaven. No purgatory, where scorching fires burn to drive out the last remaining elements of earthly corruption. No *limbus patrum*, where the Old Testament saints have been lying waiting for centuries until Christ should come in the flesh and open, by his work upon earth, the gates of the highest heaven to let them in. Nothing of the kind. When the saints of the Old Testament died, their souls went immediately to be with the Lord in glory. The dying thief went instantly to heaven, or paradise, when the last choking gasp had left the body a dead piece of clay. The souls of believers, now also, are at their death made perfect in holiness, and do immediately pass into glory. What a glorious thought this is! How it should inspire every energy of our souls and bodies. Our first parents were created holy but mutable, so that it was possible for them to sin, which verily they did by their rebellious disobedience of God's

commands. Furthermore, those of their descendants who have been saved by faith in the Lord Jesus Christ are freed from the natural bondage to sin, although not in this life are they perfectly able to resist evil, or only willing to do that which is good. But in heaven the believer is made perfectly blessed, and is confirmed in that estate of holiness, so that nevermore will it be possible for him to fall into transgression. There shall no temptation enter heaven, no wicked desire, no satanic influence or suggestion, but the saints shall shine as the stars forever and ever, in holy brilliancy, in the firmament of heavenly bliss and glory.

In the second place, and briefly, let me call your attention to HOW THE GROWTH IN GRACE AND PROGRESS TOWARDS COMPLETE SANCTIFICATION IS ACCOMPLISHED in the life and experience of every believer.

In this connection, let me carefully guard you against one or two erroneous notions with reference to this all-important matter. Sanctification, brethren, is *not simply conversion*, or merely turning away from and shunning evil. A man may be reformed in his life and actions to a very large extent, and yet far from being perfect in holiness. Reformation from besetting sins is possible in this life through Christ, but complete sanctification is not attained until the hour of death. It is, possibly, the absolute confounding of these two important distinctions that has made perfection in holiness seem to the Arminian mind, a really feasible accomplishment. Sanctification is, moreover, *not education*. A man may have a great deal of culture, but yet absolutely none of the grace of God, to say nothing of possessing a completely sanctified nature. But to hear some people talk in our own day and generation, a man is almost tempted to think that all that is necessary to be done for the human race, paraphrasing a well known catch-word, is "to educate, educate, educate." Greece and Rome were highly civilized and cultured nations, yet their moral life is as dark in its history as

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the fumes of hell. Nay, nay, Christian friends, there is more than reformation, more than culture comprehended in the wonderful word sanctification.

Let me again emphasize the fact that the *Holy Spirit is the one efficient agent* in the work of our sanctification. Through the death and resurrection of Christ the Spirit, the Comforter, has been given to the believer. Now it is the prerogative of God's Holy Spirit to regenerate the sinner. Like the helpless tree being swayed and blessed by the zephyr breezes of the glorious springtime, so the work of grace is accomplished in the heart of the sinner, dead in trespasses and in sins. Man is quite passive in the work of regeneration. Not one finger could we, in our natural state, lift to save ourselves. Not one Abba Father breath of faith could our diseased spiritual organs draw in their unregenerate state. Moreover, we are passive in the work of our justification. It is God who justifies. We could not appear in judgment before God personally. Only in the glorious person of our Advocate and Saviour, the Lord Jesus Christ, does God deign now to look upon the men; but in Christ, glory be to his name our Father in heaven freely pardons all our sins and accepts us as righteous. In the work of sanctification, beginning contemporaneously with our regeneration and justification, the Holy Spirit plants originally within the believer's heart the seeds of true holiness, which have for their end, eternal life. It is moreover, the same divine agent who, constantly throughout the whole of our christian experience, nourishes these seeds of divine grace, tends them, and causes them to grow into the ripe fruits of a holy Christlike character. This is everywhere evident throughout the world. Even in the case of the saved soul, it is by the Spirit's power, accompanying the ordinances of the sanctuary that saints are built up in their most holy faith. Our preaching would be in vain, unless divine power should influence the hearts of those who wait upon our ministry.

I might again remark, that sanctification differs from both regeneration and justification, in that *the co-operation of the believer is required and enjoined*. We are to "work out our own salvation with fear and trembling," remembering all the time, however, that it is "God who worketh in us to will and to do of his own good pleasure." We do not naturally co-operate with the Spirit in this matter or act upon our own unaided desires. It is divine power that plants in our hearts in the first place, the graces of obedience faith and love, and furthermore prompts to their wholesome exercise. Now the motions of the believer in this matter of "perfecting holiness in the fear of God," are along two lines as indicated in our text. First, there is the cleansing ourselves from all *filthiness of the flesh*. The body of the believer being the temple of the Holy Ghost is to be rigidly cared for and watched over. The converted drunkard, for instance, is not again to go into the company of his quondam boon companions. He is not now to see how many glasses of liquor he can quaff before becoming intoxicated, or experiment on the number of times he can pass the saloon door without the temptation to go in completely overmastering him. The man of God is to shun every appearance of evil. The professing christian merchant is to be absolutely honest in every action; the believing farmer must ever be afraid to murmur and repine at the providences of God in the matter of weather, crops or family concerns. The mouth must be kept clean, the hands pure, the body undefiled. The ordinances of God's house, the sacraments, public and private devotions, are to be ever assiduously sought after. These, my friends, are good works, at once the result of faith in the believer and its evidence. Cleanse out then all filthiness of the flesh.

But it is very notable here, that the apostle adds further, "*and of the spirit*." From the heart are the issues of life. "What does it matter, says one, what a man believes, if only he lives a pure moral life?" Surely

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matters a great deal. Unsound belief will certainly lead to rebellious actions. The fundamental doctrine of the christian religion is belief. The great instrumental basis of our salvation is "faith in the Lord Jesus Christ." But the idea has gotten abroad, that if a man only lives a straightforward moral life he will be all right, no matter what he believes. A minister not long ago asked me, in speaking of the faith and standing of a brother clergyman, to overlook his heterodox statements on certain doctrinal points, and only take particular note of his ministerial success and holy life. I could not forbear questioning the holiness of a life built upon rebellious thoughts of God and his law. "If we or an angel from heaven preach any other gospel than that which we have preached unto you let him be accursed." These are the words of the Apostle Paul and are very explicit. It does make a great deal of difference, my brother, whether you believe that the Psalms ought to be used exclusively in the worship of God or not. It does make a great deal of difference whether you favor instrumental accompaniment in the singing of divine praise or not. It does make a great deal of difference in your advance toward complete holiness, whether you are a ritualist or a believer in the simple heavenly-appointed way of pure Presbyterian worship. It will militate against your attainment unto perfect sanctification if you worship the Virgin Mary, dethroning Christ, or like the Unitarian absolutely deny the divinity of the Saviour. Let us cleanse ourselves from all filthiness of the spirit, by seeking the true church, taking up our abode therein, and by constant attendance upon the ordinances, benefitting by the teachings of the true and properly accredited ministry.

Now beloved friends, what are THE ENCOURAGEMENTS TO THE BELIEVER in the matter of his progress unto holiness. They are the promises of God. We are not as men who beat the air on this race for "life, life, eternal life." We are not weeping fruitless tears when we mourn over past transgressions. We are not praying in vain when we ask for divine strength and guidance in the future.

There are, first, for the encouragement of the believer, in his struggles for the mastery over the world, the flesh and the devil, all *covenant promises*. The covenant of grace is ordered in all things and sure. It is made with Christ on our behalf. Now notice one of the covenant promises, "I will receive you." Perfect security amid the trials and temptations of earth will be found in Christ's bosom. Then look at that great covenant promise contained in the book of Isaiah: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Now our acceptance is certain, our complete sanctification is assured, because the grounds of our justification is not upon the merits of personal good deeds, but upon the basis of Christ's perfect righteousness.

Furthermore, let us look for our encouragement, to the promises of *sustaining grace*, given in God's word. Look at that promise, "I will never leave thee nor forsake thee." What, not leave us in the hour of bitter temptation? No. Not in the dark night of sorrow? No. Not even in the anguish of bitter repentance for sin? No! No! Not even then. Not in the valley of death? Nay, believing child, my rod and staff shall comfort you in the shadows. Not at the judgment day? No. Not through life, not in death, not in eternity? No, I will never leave thee nor forsake thee. Lift up your eyes, then trembling saint and behold the mountains covered with horses of fire and chariots of fire enlisted in your defense.

Then there are *promises of victory* through Christ, remember Oh! Child of God, through Christ alone. In him Satan has been discomfited. Sin is stingless through Christ. The grave has lost its victory. These dark temptations and besetting sins shall all be overcome, and over all your enemies you shall have a complete triumph.

But notice finally, there are also promises of *complete sanctification at death, and in heaven*. Paul in agony cried out, "Who shall deliver me from the body of this death?"

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But immediately he exclaims, "I thank God, through Jesus Christ, my Lord." John in apocalyptic vision saw a great multitude, which no man could number, from every nation, and kindred and tongue, clothed in white robes and palms in their hands, victors over death and hell. Thanks be to God, who giveth us the victory.

One word to the sinner, and I have done. There is progress in holiness to the believer in this world. To the unregenerate there is no less certainly an advance in sin and guilt. Heaven is a place of complete and confirmed sanctification; hell is the abode of complete and confirmed wickedness. To you, O sinner, the command also comes to-night, "Perfect holiness in the fear of God," by laying hold of the hope set before you in the Gospel. May the Spirit of God enable you by his power to flee from the wrath to come, and seek pardon and safety and holiness in believing on the name of the Lord Jesus Christ. Amen.

PSALM 93 1-5.

"The Lord doth reign, and clothed is He
With majesty most bright;
His works do show Him clothed to be,
And girt about with might.

The world is also stablished,
That it cannot depart,
Thy throne is fixed of old, and thou
From everlasting art.

The floods, O Lord, have lifted up,
They lifted up their voice;
The floods have lifted up their waves,
And made a mighty noise.

But yet the Lord that is on high,
Is more of might by far
Than noise of many waters is,
Or great sea-billows are.

Thy testimonies ev'ry one
In faithfulness excel;
And holiness for ever Lord,
Thine house becometh well."

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THE ORDINATION OF JANUARY 17, 1867.
BY REV. DAVID STEELE, D. D.

The thirtieth anniversary of the ordination of Rev. Nevin Woodside occurs on the 17th of January, 1897, and it appears that he and his congregation intend to celebrate the event with appropriate exercises. We have been invited to be present and contribute a sermon to the occasion. The season of the year and numerous duties at home will prevent us from being present, but we send the following historic sketch and sermon, hoping that some persons may be interested in and benefited by the same.

The setting apart of a young man to the gospel ministry is so solemn and far-reaching an event, that it is impossible fully to appreciate its meaning and estimate its results. When this ministry extends over a period of thirty years, it becomes remarkable and worthy of special notice. It touches eternity, and is closely related to the mediatorial throne and government.

Some incidents connected with this ordination may be noted as they lie out before us in memory, and have often been associated in thought with the pastor.

The 17th of January, 1867, was a day long to be remembered in the calendar of passing time. We had been invited to take part in the ordination and installation of Mr. Nevin Woodside, licentiate, as pastor of the Brooklyn Reformed Presbyterian congregation. We left Kensington depot, Philadelphia, about 11 o'clock A. M., expecting to take dinner with the late Dr. J. N. McLeod at 2 o'clock P. M. A terrible snow storm was raging at the time of departure, which so delayed the train that it did not reach Jersey City until about 5 P. M. The train service in those days was far behind what it is now. The thermometer fell

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below zero, and the ice was so packed in the bay that it took us about three-quarters of an hour to reach the New York wharf, and then about the same length of time to make the Brooklyn side. At this time there was no Brooklyn annex. The snow was piled upon the sides of the streets in some places almost as high as the roofs of the houses, and the cold was intense. Without food from early morning, and after a hasty meal at Mr. McElhinney's, we reached the Duffield Street R. P. Church about 8 P. M., and learned for the first time that we had to preach the sermon, offer the ordination and installation prayer, and address the pastor—too much, surely, for one person on such an occasion, and after such experience in travel. The doctor had forbidden the late Dr. McLeod to leave the house, owing to the severity of the night, and the consequence was that the commission of Presbytery was reduced in numbers, Rev. Harvey Reid and myself being the only ministers present. A large congregation had assembled, and amid storm and excessive cold the ordination exercises were concluded, it is hoped, with profit to all in attendance. The new pastor was welcomed with more than ordinary cordiality and warmth. During this pastorate the Brooklyn congregation was self-supporting, and many were added to the fold.

No trains after ours passed between Philadelphia and New York for nearly forty-eight hours. Having made an unsuccessful attempt to leave New York for home, we at last succeeding in taking passage by Camden and Amboy, leaving New York on Saturday at two o'clock, P. M., and reaching Eighteenth and Chestnut Streets, Philadelphia, just as the clock was striking twelve M., on Sabbath morning. Nearly perished with cold, and without sleep, we preached twice to our own people on Sabbath. A severe illness which nearly cost us our life was the outcome of this exposure.

And now a crisis was approaching in General Synod. The question of psalmody had been debated in Synod in Xenia, Ohio, in 1866, and resolutions were passed uphold-

ing the time honored position of the church. For some time the *Banner of the Covenant*, then in the hands of a Presbyterian editor, New School, was made the vehicle of reproach on those who were endeavoring to uphold the principles and position of General Synod. Rev. Nevins Woodside having been present in Synod in 1866, as well as having imbibed from childhood the principles of the church in relation to the use of the Bible Psalms in the worship of God, warmly espoused the cause of Synod with which he had identified himself, and urged the publication of a periodical that would present the true position of the Reformed Presbyterian Church. He had been among the congregations under the care of Synod as a licentiate and learned the necessity of a periodical. The result was the publication of the Reformed Presbyterian Advocate, the first number of which appeared in January 1867, with David Steele and Nevins Woodside as editors. As co-editor the latter contributed to its pages until about 1873, always exhibiting the same zeal and fidelity to the church that he had done when he entered her ministry.

These six years were not killing times for the body, but they were trying times for the soul. The Synod of 1867, which met in New York City, opened the way for the Union Convention which met in Philadelphia in November, 1867. At this time good men gave way to what seemed to them to be the popular current, touching the use of uninspired songs in the worship of God. At the meeting of Synod in Pittsburgh in 1868 the crisis was reached. Synod passed a resolution of suspension on a prominent member, and the result was the loss of property, and what was more painful, the loss of dear brethren with whom we had often taken counsel in going up to the house of God. The ministry and membership of the church were greatly depleted. Through all this Rev. Nevins Woodside stood firmly by the church, and did valiant service both by pen and tongue for the Synod of which he was a member.

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But the church had to meet another crisis. A distinguished member of the General Synod, who had been a pillar in the church for forty years, was determined that General Synod should be carried into the United Presbyterian Church, and finding this not so easily accomplished, it was resolved to carry the Western Presbytery and as many of the congregations as could be influenced into the new ecclesiastical connection. The result was that congregations in the Western Presbytery were rent asunder, and brethren who had walked together for years were separated, and parts of congregations carried into the United Presbyterian Church, without regard to order, or to the authority of General Synod, to which subordination in the Lord had been solemnly given.

The Lord however, interposed, and through the timely instrumentality of those of us who were not prepared to stand by and see the church of our fathers scattered, the organizations of the Western Presbytery were preserved.

In this crisis Rev. Nevin Woodside did good service by journeying, writing and preaching, to conserve and uphold the order and the honor of General Synod. We are glad to know that times and seasons are not forgotten by the good people of Pittsburgh at this date, and as we note with interest the thirtieth anniversary of the ordination of Rev. Nevin Woodside; our prayer is that all the pastors and people of Pittsburgh who bear the name of Reformed Presbyterians may have such a baptism of the Holy Spirit, as that all alienations may be swallowed up in a united effort to advance the cause of Christ and instrumentally hasten the day when it shall be said, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

CHRIST'S CORONATION.

BY REV. DAVID STEELE, D. D.

PSALM 89 18-20.

Thou hast, Lord, most glorious,
Ascended up on high,
And in triumph victorious led
Captive captivity.

Thou hast received gifts for men,
For such as did rebel;
Yea, e'en for them, that God the Lord
In midst of them might dwell.

Bless'd be the Lord, who is to us
Of our salvation God;
Who daily with his benefits
Us plentifully doth load.

He of salvation is the God,
Who is our God most strong;
And unto God the Lord from death
The issues do belong.

Hebrews 10:12.

"But this man after he had offered one sacrifice for sin,
for ever sat down on the right hand of God."

As a system of objective revelation and subjective influences, the religion of Jesus Christ is stamped with peculiarities which distinguish it from every other form of faith and principle of action with which we are acquainted. Among its significant and impressive features are its numerous unities. To the contemplation of the human mind it exhibits one God, one covenant of grace, one mediator, one Holy Spirit, one Bible, one church, and one destiny for the righteous. Its doctrines and its morals,

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its faith and its facts, its hopes and its fears all attest its high origin. Like its glorious author it transcends all comparison.

Other systems almost innumerable have appeared in the world, challenging the attention of human kind. Indeed it may be said that there is not a building upon the face of the globe capable of containing the gods many, and lords many that have been worshipped by men. All these, however, shall become effete, while upon the brow of our holy religion, are the dew of youth, and the destiny of ultimate triumph.

The object of the apostle in addressing this letter to the Hebrews, was to show them the superiority of the Christian dispensation to the Jewish economy. In his wonted forcible and impressive style; by contrast, by simile, and by direct argument he presses upon his brethren and kinsmen according to the flesh, the incomparable glory of the new economy. With the pen of an unrivaled and inspired reasoner, he captures stronghold after stronghold of Jewish prejudice and unbelief, until at last nothing but the most inveterate disbelief can resist the cogency of his argument.

Indeed the whole of this epistle may be regarded as a mass of precious truth, every grain of which is precious. It is a chain of reasoning, every link of which is golden. It is an inspired key by which to unlock the treasury of Old Testament ritual, every ward of which is adapted to its peculiar use. It is a mine of spiritual wealth, in which the patient and laborious student who unites prayer and effort, will undoubtedly find the pearl of great price. Our text unfolds to view the Saviour suffering and the Saviour exalted—Christ humbled and Christ in the enjoyment of mediatorial glory, the Son of God upon the cross, and the Son of God wearing the crown of the universe. The subject invites us to the contemplation:

I.—Of what is implied in Christ's sitting at the right hand of God. And,

II.—Of what he does in virtue of his exalted position. By conventional usage or otherwise, the right hand is esteemed among men as the position of honor. By way of distinction, Bathsheba was set by Solomon on his right hand.— I. Kings 2:19.

First—*The session or sitting of Christ implies the glory of the mediatorial person.* To a large extent the basis of Christ's enthronement at the right of God is his divinity. He is God over all blessed forever. By him all things were created, visible and invisible. In the system of grace the divinity of Christ is the sun to which all its parts are subordinate. Of our religion this is the foundation. This is the rock on which the Church is built, the ground of all our hopes of salvation of life and immortality. As to his Godhead, Christ is incapable of any increment of glory. But a grand element in the exaltation of the person of the mediator was the manifestation of deity. The glory of the mediator is seen in the heavens above. Upon every sun and system throughout the vast expanse of ether, the glory of the Son of God is enstamped. Here, too, on earth, where oceans lave their almost interminable shores—where rivers rise and fall and flow, where mountains tower aloft, and valleys sink depressed, where cedars pierce the clouds, and shrubs and flowers shake from their leaves and petals the liquid dew, the glory of Immanuel shines. But when the second person of the adorable Trinity was set at the right hand of the majesty in the heavens, there was made a still more glorious display of his Lordship—a more illustrious exhibition of his right to universal empire. The human nature which Christ assumed on earth is exalted to glory. In this it is not meant that it is deified. It does not with heaven coalesce into one nature with the divine essence. It is not made omniscient, omnipresent, nor omnipotent; but this nature is exalted to the possession of a perfection ineffably above the glory of angels and of men. It is incomprehensibly nearer God than they all, and from

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it enjoys communications in glorious light, love and power, inexpressibly beyond them all. Nor is this the whole. The human nature subsisting in the divine person is invested with authority and rule over the whole creation of God. The Father loveth his Son with an infinite love, and he has given all things into his hand. This is the glorious being of whom the thousands, and the ten thousand times ten thousand around the throne sing, "Worthy is the Lamb that was slain." This is the mysterious and matchless impersonation of the love of the eternal God for sinners of mankind; before whom a redeemed earth shall one day bow in submission, and to whom believers in so far as they are capable, shall be conformed. They shall be made like him, for they shall see him as he is.

Second. *Christ's sitting at the right hand of God implies acceptance of his mediatorial work.* Forasmuch as "he humbled himself, and became obedient unto death, God also hath highly exalted him." He drank of the brook in the way, therefore he has lifted his head in triumph. The sufferings of Christ are a theme upon which many a tongue and pen have been employed. In language brimful with inspired thought, Isaiah declares, "He was wounded for our transgressions, he was bruised for our iniquities." The son of Iddo, with prophetic eye, beholds the scenes of Calvary, and describes the fearful commission given to the sword of divine justice, when the command goes forth, "Awake, O sword against my shepherd, and against the man that is my fellow." And the Apostle Peter, on the day of Pentecost, filled with the Holy Ghost, and no longer timid, but ready to act the part of the Christian hero and apostle, asserts, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with cracked hands, have crucified and slain." Since the days of the apostles, the sufferings of Christ have received a special prominence in the writings and preaching of the heralds of salvation. No human tongue, however, can portray that which Christ suffered. Neither pen nor canvas

can do justice to the piercing of the Son of God. The cross may be painted on which Christ suffered, but the fearful agonies which were its concomitants can never be transferred to the canvas. Calvary and the motley throng who shouted "Away with him! Crucify him, crucify him!" may be made the subject of an ideal reproduction, but the drinking of the cup of divine wrath, and the hiding of the Father's face, can never be reproduced.

These sufferings were voluntary, vicarious, expiatory, and eminently satisfactory. The sins of an elect world were laid upon Christ, the punishment due to sinners took hold upon him. The legions of hell moved upon him, and as he emptied the fearful chalice which the Father put to his lips, he closed his eyes with the triumphant exclamation, "It is finished!"

"Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might earth
"Shake to her centre! well the rending rocks
Speak out their wonders, and convulsions tear
The universal frame! O love, divine!
O miracle of love! O love of God!
How vast, how wondrous, passing human thought!"

By one offering, Christ has forever perfected them that are sanctified. He paid the full tale demanded for the redemption of sinners. Justice was satisfied and the throne of government of the Most High upheld. The sacrifice of Calvary was accepted. Jehovah smelled a sweet savor. And having spoiled principalities and powers, making show of them openly, the Saviour ascended to the right of God. "The Lord did say unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Third.—*The session of Christ implies universal rule.* All power is given unto him in heaven and on earth. He is "King of Kings and Lord of Lords." It is no limited jurisdiction which belongs to Christ. His empire is unbounded. The territory over which he reigns is the moral and material universe. He only is excepted who did put

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all things under him. This is a vast idea, and imagination faints under it. The extent of human empires and republics awakens enthusiasm. Great Babylon, conquering Persia, polished Greece and iron-footed Rome, rise up before the student of history. The inhabitants of the British Isles talk with pride of a dominion on which the sun never sets. And the approaching anniversary of Victoria's sixty years of rule stir to depths the loyalty of nearly 400,000,000 of people.

The broad and widespread civilization of republican America, the admiration of the world. And Prussian prowess, glories in the consolidated domain of the victorious Teuton. But what are any or all of these to the princely dominions of the Lord Jesus? These governments are limited by the bounds of one solitary planet, and this one among the smallest of the planets. But on angel wings ascend until you have reached the most distant star, which science has brought to view, leave suns and systems behind; pass onward and upward still, until the last of all discovered systems shall have faded from view, and you are surrounded with new orbs, bespangling new firmaments; and after all, you will have only passed some of the borders of Christ's empire, and looked upon the nearest of those provinces which are under his control.

Nor does the inheritance of Christ terminate with the physical and material, it includes the spiritual and the unseen. The hierarchies of heaven obey his mandate. The principalities and powers of the bottomless pit must own his sceptre. Angels fallen and unfallen are subject to his authority. He is Lord of all. Men too in their individual and associated capacity, men unrenowned, and men made subjects of divine grace are comprehended in that rule with which the Mediator is invested.

"That at this name with sacred awe
Each humble knee should bow,
Of hosts immortal in the skies,
And nations spread below."

"That all the prostrate powers of hell
Might tremble at his word,
And every tribe, and every tongue,
Confess that he is Lord."

Fourth.—*This sitting of Christ implies that Christ should reign for ever.*

His dominion is an everlasting dominion. The Father addresses the Son, "Thy throne, O God is, for ever and ever." "His name shall endure forever."

The perpetuity of Christ's reign is the doctrine of Holy Scripture. The terms of the Father's grant, the nature of the mediatorial reign, and the necessities of the people of God, presume the eternity of Christ's rule. Other dominions shall pass away, but this one, which is divine shall last. The sun which has shed his light upon our globe for well nigh six thousand years, we may suppose shall be quenched in darkness. The moon shall withdraw her light. The stars shall cease to illuminate the heavens. The earth shall be dissolved, thrones shall be cast down, kingdoms of this world shall pass out of existence, and empires shall be no more, but the throne of Christ shall last forever. Eternity is instamped upon the donation of the Father to the Son. And perpetuity upon the crown that is destined to flourish. To the enemies of Christ this thought is confounding. Its very mention aggravates their rebellion. It should crimson their face with shame, and affect their hearts with sorrow. To the children of God the continuance of Christ's rule is a constant source of joy. He shall appear in his glory. He shall vindicate his own cause. He shall receive his people into everlasting mansions. Time shall in no wise abate the princely claim; and eternity, whilst it may change the outward form of the administration appertaining to the rule of Christ, shall serve but to give depth and scope to the saintly apprehensions of its nature, and power,—growth and continuance to the swell of celestial praise that shall celebrate the honors of King Jesus.

II. *What Christ does in virtue of his sitting at the right hand of God.*

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1. *He builds and defends his church.*

To mediatorial acting, the church owes her existence. Without the stipulations of the eternal covenant, the church visible, and catholic never could have had a being. On what Christ did before all worlds, as well as upon his sacrifice on Calvary, rest her entire structure, privileges and ends. This society is the result of the infinite wisdom and power of God, as displayed through Christ. "To the intent that now unto principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." The redemption of sinners who were to be introduced to her membership, according to the pattern shown in the mount was assigned to the eternal Son of God. "We are bought with a price." "Christ loved the church and gave himself for it."

To continue this covenant society in existence, to furnish her with a succession of sanctified members, and to render everything subservient to her interests and prosperity in the earth, the Holy Ghost is poured out, and the enthroned Mediator is invested with a supremacy which comprehends everything from the atom to the stupendous globe, from the insect to the highest angel in heaven. For the building up of the Church, the ages have been preparing. For this grand object the Patriarchal, the Mosaic and the Prophetic periods, contributed their quota. Blindness in part has happened unto Israel. But the Gentiles shall come to the Church's light, and kings to the brightness of her rising. And the time is coming when Jew and Gentile shall take sweet counsel together in going up to the house of God.

Seated upon his throne, the Mediator protects and defends his Church. To encounter and overcome the united hostility of the world, the Church can boast of no political stratagem, nor disciplined legions nor outward force of any kind. The weapons of her warfare are not carnal, but mighty. During the first centuries of the Christian era, all the machinery that the ingenuity of tyrants could invent,

was employed to destroy the Church, and banish Christianity from the Roman empire. The Church was pilloried and persecuted from city to city. Hopes were entertained that the Church would become extinct. The blood of her martyred sons and daughters streamed like water, and the calcined bones of her people were given to the winds. At the stake and upon the scaffold her followers gained the martyrs crown. But from scenes of suffering and bloodshed she emerged with renovated strength and high resolve. Celestial glory beamed upon her comely brow, and from the very ashes of her martyred dead phenix-like she arose, her wings tipped with silver and her feathers with yellow gold. The monumental marble of her foes she dashed to the ground. Her haters were driven back in confusion, and the blood of the martyrs became the seed of the Church. God was in the midst of her that she should not be moved. Her King has lost none of his might, and sooner or later her enemies shall be made to lick the dust.

2. *The exalted mediator, in pursuance of promise, pours out his Spirit upon the church.*

The dispensation under which we live is emphatically the dispensation of the Spirit. It was not until Christ took his seat at the right hand of God that Pentecost and its memorable scenes occurred in Jerusalem. From this period until the present, here and there, now and again, as God has willed it, the Spirit has been poured out. It was the outpouring of the Spirit which perched the banner of the Christian religion on the walls of Rome in the days of Constantine. It was the downpour of the Spirit that gave life, power and spirituality to the Reformation in the sixteenth century. It was the Spirit of God, resting upon reformers, that gave form and energy to the covenants of Scotland, National and Solemn League. It was the same divine power, we have no doubt, that nerved the colonists to shape and issue their Declaration of Independence in 1776. The glorious revivals in the days of the Edwards and Tennents sprung from the same source. And oh!

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is this Spirit that we want now. We need it in our hearts, that selfishness may take its flight, brotherly kindness and charity abound, and holy living become our everyday realization. We need it in our families, that they may become centres of religious influence to all around. We need it in our congregations, that from them shall go forth streams that shall make glad the city of our God. We need it in our Presbyteries, Synods and Assemblies and churches, that envyings and strife and bitterness may be expelled, and that the world may see and say, "Behold how these Christians love one another." What are we without the Spirit? We are like the branches of the tree that hang dry and withered, and through which no generous sap ever finds its way. What is the church without the Spirit? What, but resembling a garden with its precious fruits and flowers, lying beneath frozen heavens and exhausted clouds.

3. *Sitting at the right hand of God, the Mediator qualifies his ambassadors for negotiating a peace with the children of men.*

The world is in revolt. Men are up in arms against the sovereign of the universe. God has set on foot an embassy for reclaiming sinners lost and ruined in their representing head. When the Mediator ascended on high he gave gifts to men. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the work of the ministry, for the edifying of the body of Christ."

The ministry of reconciliation is to continue until the end of time. The work of the minister is to preach the gospel—to tell men everywhere that there is salvation in Christ Jesus with eternal glory, to call on sinners everywhere to repent, to announce that God is in Christ reconciling the world unto himself—that the tabernacle of God is with men—that he will dwell with them and be their God, and they shall be his people. These messengers of salvation are to declare the truth, the whole truth and

nothing but the truth. Their function is not to pare down and shape the truth to suit the fancies of the world and meet the conventionalities of men of corrupt minds. Their business is with their commission; and this is to herald the good news and make all men see what is the mystery that was hid from the foundation of the world. The calling is high. The work is stupendous. The responsibilities run parallel with eternity. But with the Mediator on the throne, and the Holy Spirit promised to take of the things of Christ and show them to his servants, the work of the ministry and the edifying of the body of Christ shall be continued.

4. *Sitting at God's right hand the Mediator makes intercession for his people.*

We have an advocate with the Father, Jesus Christ the righteous. By his sacrifice on Calvary, he made an atonement for a great multitude that no man can number. But another function of his sacerdotal office is to intercede. His intercession and his atonement are correlates. He pleads the cases of his people with the intelligence of one who is omniscient. As a merciful and faithful high priest his compassion is on a footing with his knowledge. The dignity of his person adds weight to the influence of his pleading, and his intercession runs parallel with eternity. "Never shall his people cease to be the objects of his care, never shall their names be erased from his breast, never shall their cause be taken from his lips, never shall the censor drop from his hand, nor shall his blessed merits cease to rise up in a cloud of fragrant incense before the Lord. For "he ever liveth to make intercession for his people."

5. *At God's right hand the Mediator will raise the dead and judge the world.*

The father judgeth no man but hath committed all judgment unto the Son. It is fitting that he who offered his sacrifice for sin should have the keys of hell and of death in his hands. He traveled in the greatness of his

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strength. Restitution was demanded and he became answerable. And those who will not have this God-man to reign over them, may expect to have their destiny sealed by him whom they rejected. By the same power with which he came from the grave himself he shall quicken the dead.

The beloved apostle in the apocalypse declares: "And I saw a great white throne and him that sat on it. * * * And I saw the dead, small and great, stand before God, and the books were opened * * * and the dead were judged out of these things which were written in the books according to their works." The august scenes of a judgment day are fast approaching. This shall be the winding up of the affairs of time, the last act in the drama of the world's history. To be prepared for it is the solemn bounded duty of every rational individual. Eternity echoes along the ages, "Prepare to meet thy God," and time takes up the requiem, and with the voice of inspiration rings out, "Now is the accepted time." How solemn shall be the occasion both for pastors and people!

CONCLUSION.

1. In the sacrifice and session of Christ, the preciousness of the Mediator shines forth. He is the wonder of the ages, the center of the moral universe, the sun of inspiration, the substance of all the types, the sum of revelation and the glory of the church, his redeemed bride. Rutherford in an ecstasy exclaims, "Were it possible that heaven, yea ten heavens were placed in the scale with Christ he would outweigh them all. And sure I am that he is the best half of heaven, yea he is all heaven and more than heaven and my testimony of him is that ten deaths" and all cruelties were little to suffer in order to obtain his favor and be with him for ever. Is such a person not well entitled to the warmest love and deepest affection that a rational creature can bestow? Some may deny his divinity. Others may question his humanity. Multitudes

may reject him and not a few exclaim "crucify him, crucify him." But let all to whom these presents come home adore, love and serve him.

2 Let all who profess to be his followers rejoice in his love and in his exaltation: All heaven is irradiated with his glory. Angels worship him. The Father loves him. The saints in glory who have washed their robes and made them white in the blood of the lamb exclaim "worthy is the Lamb that was slain." Therefore let each one join in the benediction, "My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever." And again, let all take up the refrain, "Blessed be the Lord God, the God of Israel, who only doeth wonders; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

PSALM 132 13-18.

For God of Sion hath made choice;
There he desires to dwell.
This is my rest, here still I'll stay;
For I do like it well.

Her food I'll greatly bless; her poor
With bread will satisfy.
Her priests I'll clothe with health; her saints
Shall shout forth joyfully.

And there will I make David's horn
To bud forth pleasantly;
For him that mine anointed is
A lamp I ordain'd have I.

As with a garment I will clothe
With shame his enemies all;
But yet the crown that he doth wear
Upon him flourish shall.

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CHRIST LOVING, PURIFYING AND PRESENTING
TO HIMSELF HIS GLORIOUS CHURCH.

BY REV. PROF. GALEY.

PSALM 102 16-22.

"God in His glory shall appear,
When Sion He builds and repairs,
He shall regard and lend His ear
Unto the needy's humble prayers:
Th' afflicted's prayer He will not scorn.
All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

He from His holy place looked down,
The earth He viewed from heaven on high,
To hear the pris'ner's mourning groan,
And free them that are doomed to die;
That Sion, and Jerus'lem too,
His name and praise may well record,
When people and the kingdoms do
Assemble all to praise the Lord."

Gal. 5: 25-27.

"Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing."

Glory is the grandest word in our language, and the phrase, "The God of Glory," is the grandest conception that has ever entered the mind of man. Everything about God is glorious. He is "the God of Glory." Jesus is "the King of Glory," while the Holy Ghost is "the Spirit of Glory and of God." The inhabitants of heaven are the glorified; the seat of Deity in heaven is the "glorious high

from the beginning," and all that heavenly world
into which the redeemed shall enter is one scene of glory,
and we can truly say,

"Glory, glory dwelleth
In Immanuel's land."

The Church which is the spouse, the bride the Lamb's
wife, is the most glorious object in the creation of God.
"She is all glorious within." "Glorious things are spoken
of thee, O City of God." "Christ also loved the Church,
and gave himself for it, that he might sanctify and cleanse
it with the washing of water by the word, that he might
present it to himself a glorious Church, not having spot
or wrinkle, or any such thing."

The theme presented by our text and to which I pro-
pose to direct your attention is: *The Church loved, pur-
chased, purified, made glorious and presented* by the Re-
deemer to himself, to be his loving spouse through all
eternity.

This is a theme which should interest every true
denizen of Zion. It has to do with the church which is
the body of Christ, and the mother of us all. It has to do
with the family of which we are members, and the king-
dom of which we are the honored citizens. Should not an
individual feel interested in the members of his own body,
the prosperity of his own family, or the preservation of
his own life? Surely a loving father would listen with
delight to a record of the deeds of valor performed by his
noble son in defence of righteousness and truth. Could a
mother refuse to hear the praises of her charming daughter?
Or can a patriot ever weary of hearing his country lauded
to the skies? I can fancy the raptures of delight with
which Moses sang and Israel re-echoed those thrilling
words: "The eternal God is thy refuge, and underneath
are the everlasting arms. Happy art thou, O Israel; who
is like unto thee, O people saved of the Lord." And I can
picture the glow of delight with which the stripling

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David, returning with the laurels of victory would listen to the women of Israel, as they sang, "Saul has slain his thousands, and David his ten thousands." And I am persuaded that "David's greater Son" did not listen with stoic indifference while the multitude sang, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest." Nor shall he remain uninterested as the waves of melody from the white-robed songsters shall roll on through endless ages. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

It is both proper and becoming that God's people should take a deep interest in all that pertains to the glory and prosperity of the Church which Christ loved and purchased with his own blood. And it is especially becoming and opportune that you "remember Zion" on this auspicious occasion, when you recount all that the Lord has wrought for and by your beloved pastor during these thirty years of his ministry. And, no doubt, as you review the marvelous success which has been vouchsafed to his labors in this portion of the Lord's vineyard, you are ready to set up your Ebenezer and say, "Hitherto hath the Lord helped us." "And now I will sing to my well-beloved a song to my beloved touching his vineyard."

The Church is glorious, not in herself, but in the beauty which Christ has put upon her. Hers is but the reflection of his glory. "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people."

Let me then bespeak your earnest attention while I endeavor to descant on this theme in which every true believer is so deeply interested. And following the order of the text I invite your attention to the following truths:

I.—*Christ's love to the church.* "Christ also loved the church." Why Christ loved the church and not the syna-

rogue of Satan—why he loved men and not angels—he loved some of the human family and not others—he loved at all—or why he set his love on such unworthy objects, is one of the unsearchable mysteries into which human mind can penetrate; and which we must resolve into the sovereign good pleasure of him who worketh all things after the counsel of his will.

One thing we know, and that is, that love is the fountainhead, source and mainspring of all the blessings of the covenant of grace. Do we think of the blessedness of the redeemed in heaven? What it is to enter the pearl gates, tread the golden streets of the New Jerusalem, recline by the river of the water of life, wander through the green bowers of the celestial paradise, drink of the new wine in our Father's kingdom, bask in the smile of the Triune God, and be satiated with the glory, blessedness and full fruition of the eternal inheritance of the saints in light? Do we think of that which eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him? And we must trace all this to the sanctifying and purifying influences of the Spirit of God who takes the things which are Christ's and shows them unto us; and who makes us meet to be partakers of the inheritance of the redeemed in glory. But we must go back of the Spirit's work, and trace all our blessings to him who made the purchase, redeemed the heirs and made reconciliation for iniquity. And even here we do not reach the first cause of these blessed effects. We must trace it back to the electing love of God the Father. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Back of the eternal purpose to secure the divine decree, the everlasting covenant with all its promises and blessings, we reach the fountainhead, even the self-stirred fountain of divine and sovereign love. This is the *ultima* *thule* respecting which there is no beyond. Love eternal,

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sovereign, immutable, moved by hidden springs within itself is the source to which we must trace all the well-springs of salvation. Love moved the Father to provide a Saviour and moved the Son to love us and wash us from our sins in his own blood.

But who can describe this love, portray its excellencies, or measure its dimensions? As well expect the little minnow that sports in a spoonful of water to explore all the fountains, rivers, lakes, seas and oceans of the earth, as that the mind of the most gifted of men's sons could explore this boundless ocean. As well expect the worm crawling in the dust to burrow its way to the foundations of the everlasting mountains, tunnel this earth of ours and tell the dimensions of our great globe, as for worm Jacob, or any of the sons of Adam to comprehend and unfold this vast theme. What can the insect whose whole life is a summer day and its whole world a tiny leaf, know of the vast dimensions of the forests of earth? Or what can the little humming bird know of the worlds on worlds in phalanx deep that people the sidereal heavens? Yet this is creature intelligence dealing with creature objects, but in speaking of the love of Christ it is the finite dealing with the infinite, the limited with the unlimited, the creature with the Creator. Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him? But the thunder of his power, and we may add, the immensity of his love, who can understand?

It may be objected that if the human mind cannot grasp the magnitude of this vast theme, why attempt to speak of it at all? But there are many things which we know only in part.

As well might it be said that because one cannot acquire all the knowledge of things material, spiritual and divine, why attempt to learn anything? Are we not to study the Bible because it contains much which no human intellect is able to fathom? If I were digging in a gold mine should I refuse to dig because I can never exhaust

its vast resources? Or if I were thirsty and come to the banks of the Mississippi would I refuse to slake my thirst because I could not utilize the whole of the majestic river? Certainly not, I should rather feel encouraged to study, and dig and drink more freely seeing the supply is inexhaustible. So it is with the love of Christ. When we shall have studied in this school, dug in this mine, and drunk at this fountain for millions of ages, we shall find that the supply is as abundant as when we began.

I notice, further, that we have no measuring rod with which to realize the vast dimensions of the love of Christ. As well might I attempt to measure with my finger the distance between this earth and the most distant star in God's universe, as to attempt to measure the love of Christ with any of the measuring lines of this world.

It is true that we have some units of measure in this world, but they are too short (not even finger lengths) to be utilized in a measurement that is infinite. There is the love of friend to friend, which has prompted to many a noble sacrifice. The love of Damon and Pythias, and of David and Jonathan, stand out in bold relief. "Peradventure for a good man some would even dare to die, but while we were yet sinners Christ died for us."

Then there is the love of a mother. Most of us, no doubt, can testify to the intensity of a mother's love. Not long since a devoted mother told me that she can never forget the feelings of love and devotion that thrilled her inmost soul when she saw her firstborn make its first attempt to obtain the nourishment which nature had provided for it. And this is the very figure which God has employed to represent his love to his people. "Can a woman forget her sucking child?" is God's challenge to Israel's wail that "My God hath forgotten me." Here God presents the finest specimen of love that our world produces, and yet it fails, for says he, "Yea, she may forget, yet will not I forget thee."

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bravery when the eagle had carried her babe to its lofty eyry with which to feed its brood, and that where strong men would not dare to climb the all but precipitous rocks, how love gave her wings to ascend by a way in which the callow wings of the young eagles had never soared, and she rescued her darling from the claws of the eagle.

There is also the love of the philanthropist and the patriot which has led them to perform such deeds as have made the world wonder. And there is the love of the martyrs, (and Oh! what a cloud of witnesses there is of these!)—a love which led them to forsake all that was dear on earth, and say like the saintly Cargill, "Farewell all relations and friends in Christ; farewell acquaintances and all earthly enjoyments; farewell reading and preaching, praying and believing, wanderings, reproaches and sufferings. Welcome joy unspeakable and full of glory. Welcome Father, Son and Holy Ghost! into thy hands I cominit my spirit."

These are by far the best specimens of love which our earth presents, but yet they utterly fail as a unit by which to measure that which is infinite. It is creature love—the love of one human being to another, or at best the love of the creature to God, ~~but the love of Christ is divine love, and the same in kind as one person of the Godhead bears for another, for, says Christ, "As the Father hath loved me so have I loved you; continue ye in my love."~~ This then is the measure of Christ's love, but it is one which is itself immeasurable.

It is true that in this same epistle the writer attempts to give us some idea of the dimensions of this love. He says, "That ye may be able to comprehend with all saints, what is the breadth and length, and depth, and height, and to know the love of Christ which passeth knowledge." This love has a length stretching from the eternal purpose to save to the eternity of blessedness which awaits the redeemed in heaven; and it has a depth and height reaching from the lowest depths of perdition from

which it saves us to the highest pinnacle of glory to which it exalts us. It has a breadth commensurate with all the wants and all the desires of God's people throughout eternal ages.

This is a love without beginning and without end; without change and without measure. It is love unspeakable, incomprehensible, immutable and inexhaustible. Many waters cannot quench it or the floods drown it. It is divine love; the love of him who is over all God blessed forever; the being who thought it not robbery to be equal with God, Jehovah's fellow and man's brother. One has truly said of him, "He brought love and he bought love; he exercised love and he bequeathed love; he died in love and he is all love." Another has said, "Christ's love is a stream that never freezes, a fountain that never fails, a sun that never sets, and a shield that never breaks." And the saintly Rutherford says, "Surely it is running-over love. How little of sea can a child carry in his hand! As little am I able to take away of my great sea—my boundless running-over Christ Jesus." And we would say:

"He is the best beloved of the soul,
Whom all the angels and the saints extol.
'Tis he who came from yonder throne above
To save the lost; and, Oh! His name is Love.
Love older than the everlasting hills,
And vaster than the ocean, for it fills
All hearts who drink at this pure fountainhead
That flows from him who liveth and was dead.
And is alive forevermore—the Friend
Who loves his own and loves them to the end."

But brethren, if we could recount all that men or angels might think or say throughout all time respecting the love of Christ, we would only be, Newton-like, playing with a few pebbles on the seashore, while the great ocean of this love remains unexplored. It will afford food for meditation and praise throughout all eternity.

We can well say, blessed be his glorious name. This love is not mere sentiment, it found express in deeds of

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mercy and goodness which find no parallel in the annals of time, or perhaps in the records of eternity.

II.—Christ's gift. And oh! what a gift is this! Thanks be unto God, for his unspeakable gift. He gave Egypt and Ethiopia for ancient Israel. In creation he bestowed the works of his hands upon man, but in the redemption he bestowed himself.

But what can we say of this gift? Who can estimate its value? Where may scales be found with which to weigh out the silver and the gold—the current money with the merchant, that will bear any proportion to the value of this unspeakable gift? or where shall we find a unit of value by which to form the faintest estimate of its infinite preciousness?

There are even in nature treasures which mortals can never estimate. Who could calculate in dollars the value of the sunbeams since the orb of day began to flood the world with his life-giving rays, or even in a single year? If some great lord had a monopoly of these and could have farmed them at full market price, what an inconceivable hoard of wealth he could have accumulated ere this? Add to this the value of the atmosphere which is equally necessary to sustain both vegetable and animal life. Pile up this vast sum on that derived from the sun's rays. Water is another of God's free gifts, and of equal value with those named. Turn all this into gold and it will be like piling up Ossa on Pelion and Pelion on Olympus. There are still other sources of wealth. Dig into the bowels of the earth and bring forth all the mines and minerals and sell them at their full value. Add this to the aggregate already accumulated. Then estimate the value of the cattle on a thousand hills. Take also an inventory of the herbage, vegetables, forests and such like, add to all this the products of the earth necessary for food and clothing, and cast up the sum-total of these gifts of nature.

In addition to all this, there are the products of man's genius as seen in his inventions and discoveries in the arts

and sciences, improvements, mills, factories, real estate and other sources of wealth without number. And think of the money value of muscle and brain, intellect and genius, and you have that which is not only valuable in itself, but lends value to all the rest so far as our race is concerned.

Then if the wings of imagination carry us to other planets and other worlds—and if there are as some assert, five hundred thousand millions of stars with, it may be, their attending planets all peopled as densely with God's full flood of vitality and riches as ours, then how inconceivably rich would that Croesus be who would own it all? And yet all this if offered for our salvation would be less than the small dust of the balance as compared with this gift, Christ Jesus, the Son of God.

All the material resources of the entire universe could not atone for one sin of the least in the kingdom of heaven. Think of the value of an immortal soul as Christ puts it. "What is a man profited if he gain the whole world and lose his own soul?" And then think of the numbers without number redeemed by the precious blood of him who gave himself the just for the unjust that he might bring us to God. And let us try to realize the priceless value of this inestimable gift.

He gave himself and not an angel or an archangel, nor all the angels of glory. He gave not the opulence of the universe, but he gave himself—his divinity to merit, his humanity to suffer and atone, his wisdom to direct, his grace to sustain, his power to protect, his righteousness to enrobe, yea his whole Mediatorial person to be our Substitute, Redeemer, Mediator and Intercessor.

Notice, particularly, that this is a *gift*. He gave himself. Had it been otherwise, our condition was utterly hopeless. How grateful we should be that this is a gift, for the wealth of all worlds could not have purchased such a Saviour. Poor bankrupt man could never procure a gift so precious. We might well cry out in despair, saying, "Shall I give my firstborn for my transgression, the fruit

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of my body for the sin of my soul?" No. The Lord will not be pleased with thousands of rams, or with ten thousands of rivers of oil. And yet it is the vain delusion of multitudes that they can merit salvation. It is told of one who possessed much of this world's goods, that when lying on his deathbed he inquired of his pastor if it would improve his prospects for the next world should he donate twenty thousand pounds to some religious object? The pastor was non-committal, but said that it would be a grand experiment, and that it would be well worth his while to make it. "Don't you think," said an Irish Roman Catholic landlord, when showing to his poor Protestant tenant a chapel which he had built for religious purposes, "that that should merit heaven?" "How much did it cost you?" said the tenant. "Seven hundred pounds." "And how much might your whole estate be worth?" "About fourteen thousand." "And do you think that God would sell heaven for seven hundred pounds, or even for fourteen thousand?" O, no. God is not a merchant, but he is a King. He does not sell, but he can and does bestow salvation. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price."

When did Christ give himself? It was at the most opportune moment. When we were without strength—when we were yet sinners Christ died for the ungodly. He gave himself in the councils of eternity when he engaged his heart to approach unto Jehovah, and said, "Here am I, send me." He was set up from everlasting, from the beginning, or ever the earth was. Then it was that the Father gave him for a covenant of the people. In time he gave himself in promise, prediction, type and shadow; yea, even in human form, trying on our humanity, for his delights were with the sons of men. In his incarnation he gave himself in union with our nature to teach, heal and win souls to himself. But it was speci-

ally on Calvary's cross that he gave himself for us an offering and a sacrifice to God for a sweet smelling savor.

To what did Christ give himself? But this is a question that neither angel nor man can answer. Angels are diligent students of the mysteries of redemption. "Which things the angels desire to look into," but there are depths of suffering which even these morning stars of creation are unable to fathom. And who of the sons of men can recount the humiliation and shame, the agony and sufferings of him who said, "My soul is exceeding sorrowful even unto death." "My God, my God, why hast thou forsaken me?" Some one has said, "Men can paint the cursed tree, but not the curse of the law which made it so." "Men may paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty."

For what did Christ give himself? The scripture answer is, for the church, for the sheep, for our sins. Does that mean any discrimination? Or that he gave himself for the goats whom he does not sanctify and cleanse, and present to himself without spot or wrinkle or any such thing?

His act was vicarious, that is, in our room and stead. He laid down his life for the sheep. He bore the sins of many. He gave himself and received our sins. What a marvelous transfer, and how disproportionate! He gave himself the choice gift of heaven, and received our sins, the greatest evil in the world. How do we treat the gift? And how did Christ treat our sins? We gratefully receive the gift, and Christ blots out our transgressions as a thick cloud. A boy who was under deep conviction of sin, and could not get rid of the thought that his sins must be somewhere, consulted his mother about it. She said, "You had sins on your slate yesterday." "Yes, it was full on

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both sides." "What became of them" "I washed them? completely out, and there is not a trace of them." "And where are they now?" "Why, they are no where." "Then don't you think God can do with your sins what you did with your examples?"

It may be asked, what is secured by this gift? This is pre-eminently a question which it is easier to ask than to answer. Could we recount the blessings of all the spiritual sunshine that has illuminated our world since the announcement of the first promise; could we trace all the streams of the river of the water of life and their blessed effects; could we collect the unnumbered millions of souls saved by grace, and let them tell the story of redemption work; could we reproduce the joy among the angels of God over the conversion of all the hosts of the redeemed, then the happiness, the glory, the elysian bliss of those who have washed their robes and made them white in the blood of the Lamb, and of whom it is said, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes." When we can do all this we may give a faint answer to the question, "What did this gift purchase, or what was the dowry which this heavenly Bridegroom settled upon his loving spouse?"

III. The church purified. That he might sanctify and cleanse it with the washing of water by the word.

The celebration of the nuptials between Christ and the Church is the golden thread that runs through both Testaments. David, in the forty-fifth Psalm, sings of the King's daughter, in raiment of needle work, brought amid great rejoicing to her King and Lord. The song of Solomon is a marriage song—an epithalamium to celebrate the nuptials of Christ and the Church. Isaiah says, "Thy Maker is thy husband." Jehovah by Jeremiah declares of Israel, "I

am married unto thee;" and by Hosea, "I will betroth thee unto me forever." Christ himself in his parables compares the Church to ten virgins going forth to meet the bridegroom. Paul speaks of having espoused the Corinthian converts as a chaste virgin to Christ; while John declares that he saw New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And this is the central thought of our text—preparation for the final espousals.

The members of the church, in their natural condition, are not fit for this honorable relationship, hence Christ has to sanctify and cleanse them. He loved his church with an object before his mind. He had a purpose in view when he gave himself. The love and gift would have been of no avail unless the church was made meet to be partakers of Christ—washed, robed, purified, beautified, adorned and prepared for the final presentation. And Oh! what an enterprise! What a vast undertaking was this! To create the world Christ had but to speak the word and it was done. But to purify, cleanse and prepare the church for her glorious destiny, all the persons of Godhead co-operate, all the perfections of the Deity are brought into requisition, all the angels of glory are made subservient to the scheme of mercy; heaven and earth are laid under contribution to provide a Saviour, and all the ordinances and means of grace instituted to educate, nurture and prepare the spouse for being presented to her husband and Lord.

This is pre-eminently the work of the Redeemer. In his incarnate state he made the world, in his incarnate state he redeemed the church, and this is the chief of his ways. This is his grandest enterprise.

Men who have immortalized their name have often done so by some one grand exploit. Noah built the ark; Abraham offered Isaac; David slew Goliath; Solomon built the temple; Alexander conquered the world; Cæsar had his Actium; Wellington his Waterloo; Washington delivered

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his country; Lincoln freed the slaves; Augustine wrote his "City of God;" Milton his "Paradise Lost;" and Bunyan his "Pilgrim's Progress." Christ's crowning work was redeeming and purifying the church. In order to accomplish this he had to assume our nature, die on Calvary, go down to Joseph's tomb, come up from the grave, ascend to heaven, and pour out his Spirit that his people might receive the renewing of the Holy Ghost. Their guilt and pollution must be removed. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and ye shall be my people, and I will be your God." "For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Christ has provided the blood fountain for the removal of the guilt of sin, and the water fountain for the removal of its pollution. The Holy Spirit is the agent and the word—the truth the means; and the work of cleansing goes on from day to day in the heart of the believer; and from age to age in the Spouse of Christ, until every spot of defilement and every wrinkle of deformity are removed; and the church is made pure and spotless, a glorious church ready to be presented to her blessed Lord. And Oh! what operations, and washings, and furnace trials, and preaching, and praying, and repentance, and afflictions, and corrections have been at work to prepare for the final presentation of the bride to her heavenly bridegroom.

And, Christian friends, I beseech you to entrust your cleansing to this blessed Purifier. It will be in vain if you entrust it to any other. "Neither is there salvation in any other; for there is none other name under heaven given

among men, whereby we must be saved." "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me." But here is One who can wash you and make you clean as no fuller on earth or in God's universe can cleanse you. His is the only fuller's soap that can remove the black spots of sin, and the wrinkles of old age and long years of deformity. It is He who can truly say, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." And he said unto me, "These are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. The blood of Jesus Christ, his son, cleanseth us from all sin."

IV.—This is a *glorious Church*. What a marvelous change! What a wonderful transformation! Can we realize what it is for a vast howling wilderness to be transformed into a paradise of beauty? Here it is. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." What a change when the filthy rags gathered up from the gutter are converted into paper pure and white that a queen can use it! Yet here is something more wonderful. The King of Glory found us, the vilest of the vile, filthy rags, and he transforms us into living epistles, on which he says: "I will write the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

The church is compared to an edifice. Ye are God's building. You have seen some stately structures. We had one in our city that covered twenty-one acres. We have one that has cost over seventeen millions of dollars, and we have seen others much more magnificent than either of them. In the best of these there are but a few of the choice stones of earth, carved by only a few artisans, and

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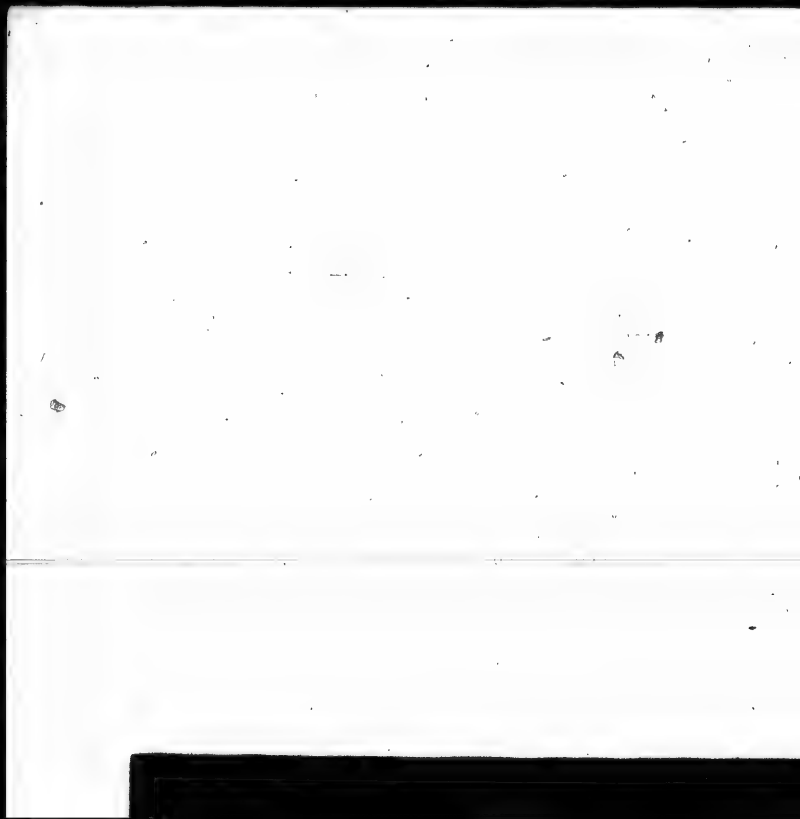
covering but a limited space. Here we have a super-structure in which all the choice stones of earth are fitly set, and on which all the skilled artificers of every age have expended their cunning and workmanship, and a building which shall yet fill the whole earth and also heaven.

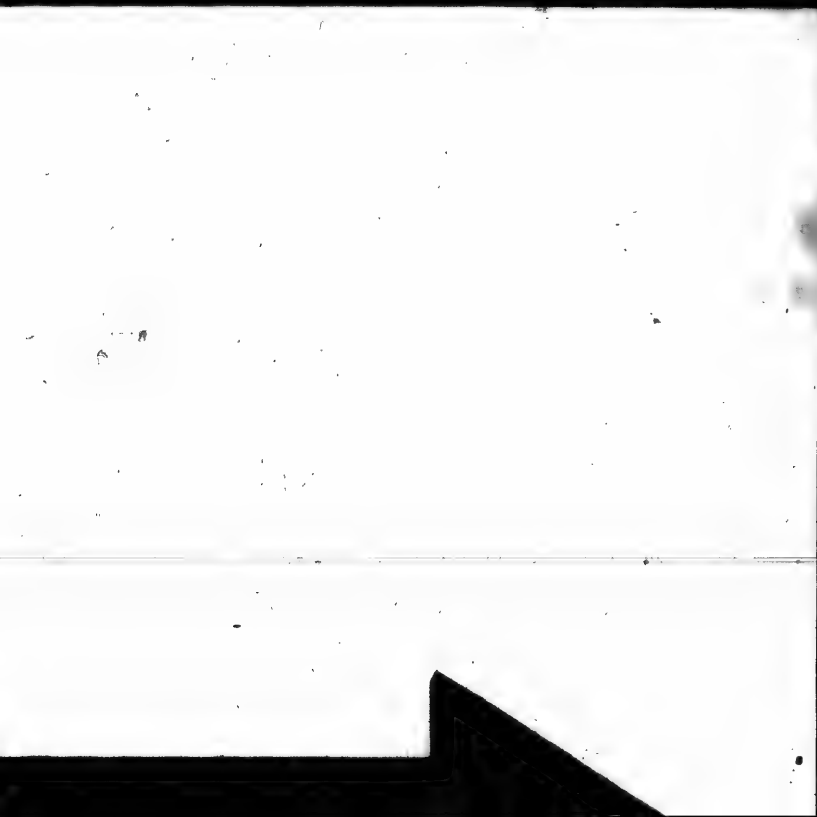
Jehovah the Father planned and laid the foundation of this stately edifice; God the Son is the great architect, and the Holy Ghost takes the stones from the rude quarry of our fallen humanity, carves them after the similitude of a palace, and builds up the spiritual house, which, being fitly framed together, groweth up unto an holy temple in the Lord. Holy angels and saints of God—patriarchs and prophets, apostles and martyrs, ministers of the Word, godly parents, Sabbath school teachers, holy men and devout women—have been, are, and shall be employed in rearing up, carving, beautifying and adorning this temple of God, this palace of the great King.

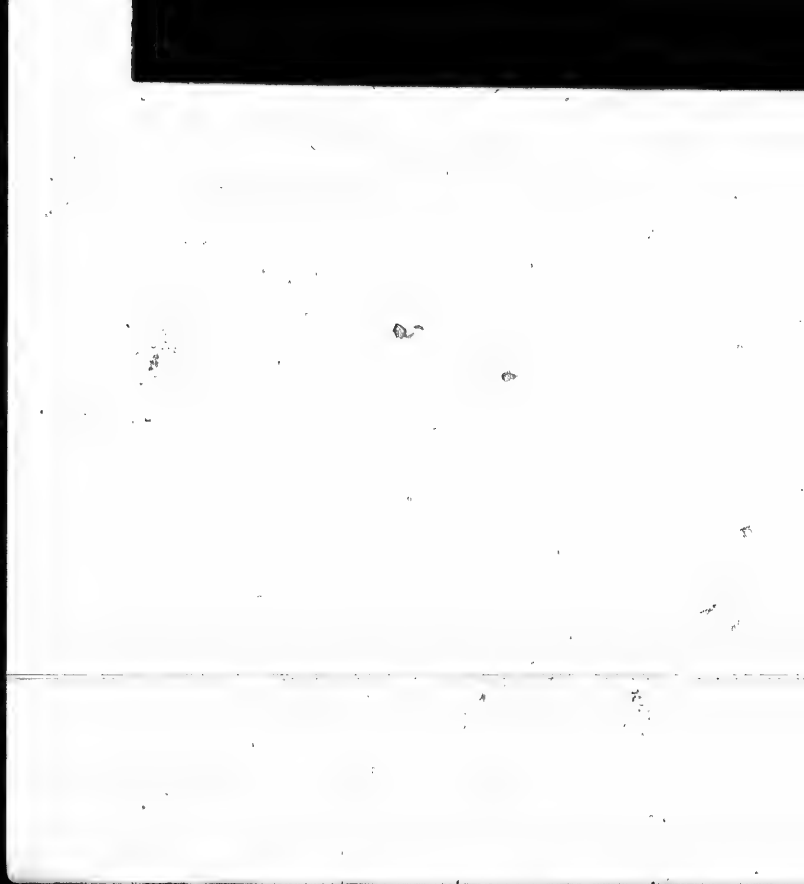
As to the dimensions of this sacred structure let John, who saw it in holy vision, give the measurements: "And one of the seven angels talked with me, saying, Come hither, I will show you the bride, the Lamb's wife. And he showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

Light is glorious. The redeemed are the light of the world. And how glorious will heaven be, of which it is said, "The glory of God did lighten it, and the Lamb is the light thereof." And of the saints it is said that "They that turn many to righteousness shall shine as the stars forever and ever."

You have seen beds of flowers remarkable for their beauty and fragrance, but what a scene would it be if this vast globe of ours were laid out in fields of flowers the most lovely and fragrant that earth produces? This is the









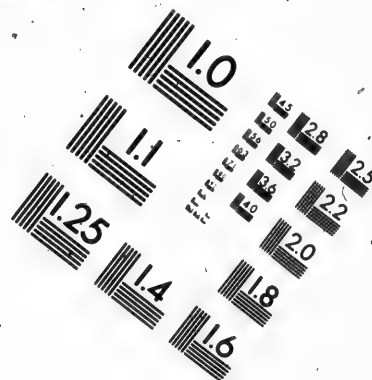
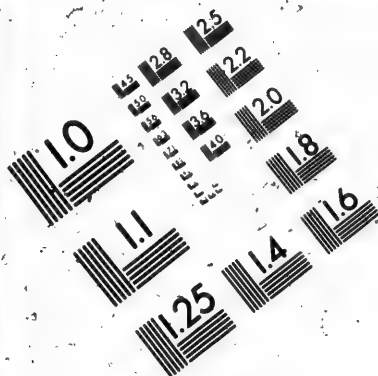
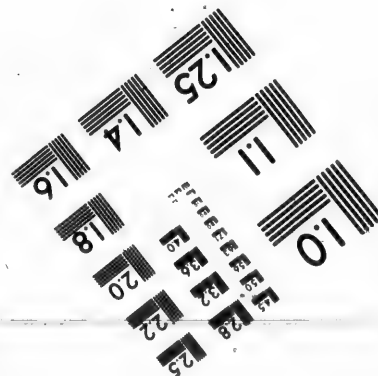
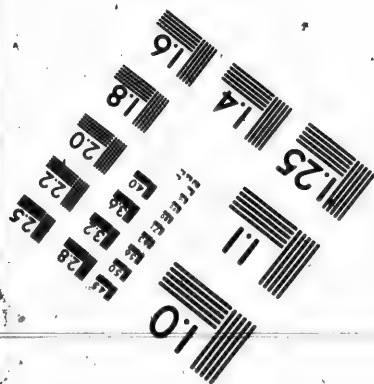
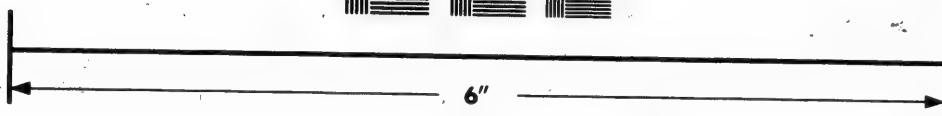
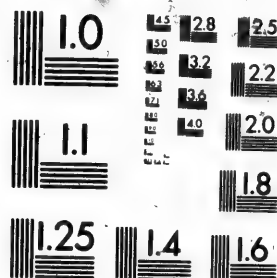


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picture of the church drawn by the spouse, "My beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies." Christ is the rose of Sharon and the lily of the valley, and we shall be like him, for we shall see him as he is. And how glorious will be that heaven of heavens when Christ shall have gathered all his flowers on earth and transplanted them into his celestial paradise!

This is a glorious church, for every member is a brilliant gem. There are some gems of earth of fabulous value, yet all of them could not purchase one of Christ's gems. If one could collect all the precious stones of this world, and set them in one vast coronet, what a glorious sight it would present! This is Christ's own picture of the church, "They shall be mine, saith the Lord of hosts, in that day when I shall make up my jewels." Oh, to be a jewel for Christ's crown! a gem for his diadem of glory.

There are many beautiful maidens among the daughters of Eve, but, perhaps, none that possesses all the qualities that make up perfect beauty. There are some virtues and amiable dispositions found among some members of our lost race, but no beauty that Christ would desire, hence we must be made beautiful with his salvation.

It is told of a lad in New England whose little sister was lost or-stolen, that he insisted in obtaining a picture of her to help in her discovery. No artist could undertake the task, save one who took the boy to the art galleries of Boston, and told him to examine the paintings, and see if he could trace any resemblances to his sister. The boy soon found eyes just like his sister's, then a chin, hair and so on, till the artist was able to paint a good likeness of the lost girl. We were lost, and the divine image effaced, but the divine Spirit of God creates us anew in Christ the perfect model, and he imprints his image upon us, and we are renewed again, in knowledge and true holiness. "Who shall change our vile body, that it may be fashioned like unto his glorious body," and the result is a glorious church.

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So shall the King desire thy beauty, for he is our Lord. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. They shall enter into the King's palace.

I notice that the church is glorious in her *unity*. My dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bare her. Gathered from all lands, during all the ages, her members, bear the image of Christ, receive his spirit, and with one heart and mind love, obey and adore him who is her Husband, Head and Lord. She is glorious in her *beauty*. She is the perfection of beauty. "Thou art beautiful O my love as Tirza, comely as Jerusalem." She is glorious in her *holiness*. Without spot or wrinkle or any such thing. She is glorious in *numbers*—a multitude which no man could number. She is glorious in *riches* and *honor*. Never was a spouse dowered as Christ's spouse. He gave himself for her. The saints shall inherit the earth, yea, all things. They are joint heirs with Christ. Her *position* is glorious. Upon thy right hand did stand the queen in gold of Ophir. She is glorious in her *attire*. Her clothing is of wrought gold. Clothed in white robes and palms in their hands. She is glorious as Christ is glorious. We shall be like him for we shall see him as he is—made like to Christ's glorious body. Her *entrance* into heaven will be glorious. It will be with gladness great and mirth on every side, that she will enter the palace of the king amid the hosannas and hallelujahs of an assembled universe.

V.—The *presentation* of the bride to Christ. And O what a scene is this! What bright seraph of glory shall be honored to photograph or paint this scene? All the purposes of God in the past eternity; all the works of creation and dispensations of Providence in time; and all the operations of grace were undertaken to prepare the way

for this blessed consummation. One has well said that God undertook the works of creation and Providence that he might provide a bride for his Son.

The long expected day has arrived. The marriage of the Lamb is come. The bride has made herself ready. The guest-friends are all invited. The sumptuous banquet is prepared. The great clock of time is ready to strike the appointed hour. Hark to the cry, "Behold, the bridegroom cometh." 'Tis Jesus; he comes leaping upon the mountains and skipping upon the hills. And lo! the bride, fair as the moon, clear as the sun, fairest among women, decked with ornaments, exceeding beautiful; and she exclaims, "My beloved is mine, and I am his, he feedeth among the lilies. Make haste my beloved, and be thou like a roe or a young hart upon the mountains of spices." And Jesus says, "Thou art all fair my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon. Thou hast ravished my heart, my sister, my spouse. How much better is thy love than wine! Rise up my love, my fair one, and come away."

It was our privilege on one occasion to take part in the celebration of marriage nuptials. The scene was in the house of God, which was adorned with plants and flowers from many lands. The *elite* of society was there to witness the ceremony. The bridegroom, attended by his companions, approached by one aisle; the bride, leaning upon the arm of her father and attended by her maidens, approached by another aisle; and then the father, who cherished and educated and loved his daughter, presented her to him who had won her affections, to be his until death would them part.

Such would seem to be a faint picture of the scene under consideration. That is the presentation of the spouse to Christ. It is true that there were other presentations, but this is the grand climax.

The first presentation is a personal one. It takes place

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when the believing soul realizes the loveliness of Jesus; his majesty and glory, his royal descent, his noble bearing, his vast resources, and his matchless love, and presents himself a living sacrifice, holy and acceptable unto God as a reasonable service.

The second presentation is official, and takes place when the faithful ambassador of Christ has labored, and wrestled, and wooed and won the last one to Christ—to close in with the offers of mercy, and accept the King's Son as the best beloved of his soul, then this friend of the bridegroom can say to the redeemed soul, "I have espoused you to one husband, that I might present you as a chaste virgin to Christ.

And now we come to the final and divine presentation. It is Christ presenting his bride to himself. He of all others has the right to do it. It is usual for the father of the bride to perform this part of the ceremony, but her father was unworthy of the high honor. He had deceived, deserted and left her as a wretched outcast. Jesus himself has the right as her benefactor and best friend. He found her an outcast, deserted, homeless and helpless. He pitied, and clothed, and educated; and adorned her in fine linen, clean and white; and now he presents her to himself as worthy of her love through all eternity.

But when and where shall this presentation take place? Who shall witness the scene, and what shall be the attendant circumstances? The time will be the final judgment, the winding up of the great drama of this world's existence. It will take place before the great white throne and in the presence of an assembled universe. The holy angels will be there, for Christ will come in the clouds of heaven and his holy angels with him. Ever since these morning stars sang together, and the sons of God shouted for joy, they have been not only interested spectators of redemption work, but also active agents in ministering unto the heirs of salvation.

It would afford me pleasure to be able to say author-

itatively that devils and wicked men will witness this glorious scene. It is my opinion that they will, but I am not sure that it is clearly revealed. It would give me satisfaction to think that one day I shall witness the chagrin and disappointment of the old serpent—the devil—and the other fiends of perdition, when they shall see themselves robbed of their prey as they slink away to their eternal prison house, baffled in their schemes to subvert the faith of one of the least of God's dear saints. And surely it would be a righteous retribution on those who have slandered and reviled, defrauded and persecuted God's devoted servants, to have to witness the honor and the glory, the happiness and the joy, of the heirs of immortality, when, on that auspicious occasion they shall be openly acknowledged and acquitted, and made perfectly blessed in the full enjoyment of God to all eternity. Will not Jesus say to all such enemies of his people, "Depart from me all ye workers of iniquity! There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out."

But who may picture, much less describe the circumstances attending this glorious event? The Son of God shall come in his own glory, and in that of his Father, and the holy angels with him; and he shall sit on the throne of his glory. He will come with a shout, with the voice of the archangel and with the trump of God. And all that are in their graves shall hear his voice and shall come forth, and he shall separate them, the one from the other, as a shepherd divideth the sheep from the goats. The bodies of the redeemed shall be fashioned like to his own glorious body and they shall be caught up to meet the Lord in the air. Then the heavens and the earth shall pass away and the elements shall melt with fervent heat.

"The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away."

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And there amid the blaze of dissolving worlds and the lustre of the great white throne, in the presence of all celestial intelligences, Jesus, the Son of God, the heavenly Bridegroom, shall present to himself his loving bride, the travail of his soul, the trophy of his love, the monument of his grace, the heir of his glory to be with him to share in all his victories and bask in his smile while eternity shall roll its endless cycles. And now the Lamb's wife enters into joy unspeakable. And, Oh! the rapture, the ecstasy and the delight of that moment when she shall enter the gates of pearl, tread the pavements of pure gold, and strike the keynote of the new song, and say, "Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come." "Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

PSALM 87 1-7.

"Upon the hills of holiness
He His foundation sets.
God more than Jacob's dwellings all,
Delights in Sion's gates.
Things glorious are said of Thee,
Thou city of the Lord.
Rahab and Babel I, to those
That know me, will record:
Behold even Tyrus, and with it
The land of Palestine,
And likewise Ethiopia;
This man was born therein.
And it of Sion shall be said,
This man and that man there
Were born; and He that is most high
Himself shall establish her.
When God the people writes, he'll count
That this man born was there.
There be that sing and play; and all
My well-springs in Thee are."

BEARING BURDENS.

BY REV. PROF. GAILEY.

PSALM 46 1-5.

"God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid :

Though hills amidst the seas be cast ;
Though waters roaring make,
And troubled be ; yea through the hills
By swelling seas do shake.

A river is whose streams do glad
The city of our God ;
The holy place, wherein the Lord
Most High hath His abode.

God in the midst of her doth dwell ;
Nothing shall her remove :
The Lord to her an helper will,
And that right early, prove."

Gal. 6:2-5.

"Bear ye one another's burdens. Every man shall bear
his own burden."

It is remarkable with what avidity some people, especially those who are skeptically inclined, try to discover inaccuracies, incongruities, or contradictions in holy Scripture. It seems to give them special delight to find anything that would even seem to militate against the inspiration and integrity of God's Word. Hence the cry that is raised about the so-called "variations" of Moses and the "contradictions" of Paul. It is as if one who owned a valuable estate were using all his energies to

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validate his title to the property; or as if the heirs of a great legacy were trying to discover such defects in the will that would render it inoperative.

The words under consideration are held up as a sample of the contradictions of Scripture.

Very recently an individual, otherwise intelligent, called my attention to these two verses, and intimated that either the one or the other could not be inspired, for the one said, "Bear ye one another's burdens," and the other said, "Every man shall bear his own burden." But as well might it be said that Scripture contradicts itself when it states that Christ bore his own cross, and again when it says, that "they compelled one Simon a Cyrenian to bear his cross." Or when Jesus says, "I and my Father are one." and again, "My Father is greater than I." The difficulty is not with inspiration but with the ignorance of the critics. Jesus bore the cross alone while he was able, and then, as Luke tells us, Simon was compelled to bear it with him. And if we take into the account the two natures of Christ we can easily perceive that in the one he is Jehovah's fellow and in the other he is his servant.

The seeming discrepancy of our text is as easily solved.

In the one case (verse 2) the apostle is speaking to brethren who were so sanctimonious, strait laced and Pharisaical, that they would neither forgive nor forget the defects of their fellow-Christians who had been overtaken in a fault, but who had borne shame and sorrow for their mistake. He would say to these unsympathetic and unforgiving brethren, "Do not stand aghast; do not pass by on the other side; do not act as though you were the people, and wisdom will die with you; do not cherish such self-righteousness and self-confidence that you will hold no intercourse with these brethren or receive them into your confidence. Consider the frailties of human nature, and the possibility that you also may stumble and need sympathy and help to bear the burdens which your mistakes may lay upon you. Instead of standing aloof from those who

are beloved of God, and treating them with cold indifference, take them by the hand, help them out of the deep waters, receive them as brethren in Christ, and make their burdens yours; carry them together, and very soon the burdens will vanish into thin air." Here we have the brotherhood of the heirs of glory presented for our imitation.

In the other case (verse 5) we have the individual responsibility of every member of the human family vividly depicted.

The apostle would say, "You may try to shirk duty, roll over your responsibility upon the shoulders of others, refuse to prove your own work, shut your eyes to the consequences of a misspent life, and forget your accountability, but bear in mind that there is a day of reckoning, and you will discover that every man must bear his own burden."

The apostle, in the fifth verse, is speaking of the law of necessity, according to which every human being must bear the sad entail of sin from which there is no escape; but in the second verse he is speaking of the law of Christ, which is love, and which binds us as a band of brothers, to bear with each other, and to bear one another's burdens. In the one he is speaking more especially of the final reckoning when every man shall give an account of himself to God. He shall answer for himself and not for another. In the other he is speaking particularly of present duties. We can extend sympathy now that would serve no purpose at the day of final account. We can bear the burden of the infirmities, trials and temptations of weak brethren, as we journey together through the wilderness of this world, but there will come a time when this cannot be done.

There is still another key to this difficulty. While it is true that the word burden occurs in both verses in our translation, yet the words are different in the original. In the second verse it is *Baros*; in the fifth verse it is *Phortion*. The one literally means weight, the other freight, lading or cargo.

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Baros means a heavy weight internal or external, some portion of which is transferable, and can be borne by others, as in the case of the laborers in the vineyard who complained that they had borne the burden (*baros*) and heat of the day, (Matt. 20:12) or as in the case of the Jewish yoke of ordinances. (Acts 15:28). *Phortion* means a burden which we bring upon ourselves as the burden of sin. It is this word which is used Acts 27:10 and rendered *lading*.

The one has reference, in a general way, to a community at large, the other to the individual who as a pilgrim or wayfarer must bear his own sins and infirmities, unless like poor Christian they fall off at the foot of the cross.

We should beware of leaping at hasty or rash conclusions in a matter of such vital interest as the noninspiration of holy Scripture. It may be that there are some statements in God's word so difficult and hard to be understood that we have not yet found a key to unlock the mystery. But this was true of others for which the key has been found, and we may rest assured that either in time or in eternity, we shall discover a key that will unlock them all. Meanwhile, as regards the harmony, integrity and inspiration of the divine word. We would say, "In your patience possess ye your souls. Let God be true, even though we must add, "but every man a liar." We shall now notice more particularly the *burdens* of which there is a great variety.

Some one has divided our burdens into three classes: necessary, unnecessary and imaginary.

It is true that there are burdens which are absolutely necessary and must be borne. There are some which belong to sinners, some to saints and some common to both. No one can pass through this world without bearing burdens of one kind or another. There will be none in heaven. There were none in Eden, and there would have been none in this world but for sin which is itself the greatest of all burdens. The ills attendant upon the intro-

duction of evil into this world are the burdens which all transgressors must bear, for Jehovah has declared that he will give to every man according to the fruit of his doings. The soul that sinneth, it shall die.

True believers have also their burdens to bear. Jesus himself says, "If any man will come after me, let him deny himself and take up his cross and follow me." "Take my yoke upon you and learn of me. My yoke is easy, and my burden is light."

Then there are burdens which are not necessary, but superfluous. Ambition, covetousness, pride and such like, are sad examples. It is not necessary that people should be busy-bodies in other men's matters. It is not necessary that gossips should carry around all the scandal of a community until they become a public nuisance. It is not necessary that the goddess of fashion should pile on such burdens that the fair sex have oftentimes to sweep the streets with the skirts of their dresses, and the other sex are equally burdened. Sanballat and Tobiah, Nero and Diocletian, Charles IX. bloody Mary, the house of Stuart, and all other persecutors brought on themselves, as well as others, very heavy and very unnecessary burdens. The lovers of pleasure are also deeply implicated in the useless business of carrying unnecessary burdens. So, too, the devotees of false systems of religion who burden themselves with ceremonies, penances, forms—a yoke of ordinances for which there is no divine warrant, and which neither they nor their fathers were able to bear.

The Jews in the days of Malachi, as well as in the time of Christ, made for themselves heavy burdens that served no purpose. They said, "What profit is it that we walked mournfully before the Lord of hosts?" But who had required this at their hands? Hence it served no purpose.

There are also imaginary burdens, which is otherwise expressed as "borrowing trouble." An aged couple, who possessed a small portion of land near where I spent my

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by, asked to be on being informed with the cause of the snare of the she would unless there providence would be made and so the. This is no would examine discover painful evils which not given to burdens which

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youth, were in the harvest field making a feeble effort to cut down some grain. They had a daughter, the only member of their family, who was well stricken in years. They were talking over their prospects and family matters, when it occurred to them that their daughter might get married and leave them in their old age. At the thought of this they began to weep. Then by what Dr. McCosh used to call "The progress of thought," they fancied that she might have a child, and then that the child might become sick and die. By this time they were quite overwhelmed with grief, and sat down to weep over their sore affliction. An unsympathetic neighbor, who was passing by, asked them what was the cause of their sorrow, and on being informed, tried to soothe their troubled spirits with the consolation that since their daughter had escaped the snare of matrimony so long, it was not probable that she would become entangled now; and that if she should, unless there would be a special dispensation of divine providence exercised in her behalf, like Sarah of old, there would be no child; and if no child, then it could not die, and so their grief, to say the least, was very premature. This is no doubt an extreme case, and yet if any of us would examine carefully our experience book, we might discover pages—not a few—filled with forebodings of sore evils which never materialized. For my own part, though not given to brood or borrow trouble, I can recount many burdens which were only imaginary.

Ever since I can remember I had a desire to become a Gospel minister, but I was burdened with the fear that I had a weak voice, a want of capacity, a terror of contagious diseases, and a host of other obstacles that I could never surmount. And yet, strange to say, I have never been called upon to speak in any building that I could not fill with ease, and I managed to reach the ministry in about one half the time that I expected, or is usually taken. As to the fear of contagious diseases, I have been through some of the worst kind, such as small-pox, and it has never

cost me a thought. Indeed, I look upon it as a signal interposition of divine providence that all such dread has been completely removed from me since I entered the ministry.

Bearing imaginary burdens is not a thing of yesterday. Solomon tells us of a certain character that he saith, "There is a lion in the way; a lion in the streets." It is told of an aged Christian, who on his death-bed, called his family around him, and among other things said, that he had a large share of the cares, and burdens, and sorrows of life to bear, but, said he, "The greatest ills that I ever endured were the ones that never happened."

And now, brethren, seeing that there are so many burdens in the world, and that, probably two-thirds of them are either superfluous or imaginary, should we not examine our burdens, and bear manfully those that must be borne, and then lay aside all useless burdens, every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. We have a grander errand to this world, and a nobler work to perform than carrying useless burdens.

We shall now consider the fact that every man must bear his own burden. In other words, there are burdens which no one can carry for us. To every man his work. "God's eyes are upon the ways of the sons of men to give everyone according to his ways, according to the fruit of his doings." This is a universal law which applies both to saints and sinners. There are the duties of religion which must be performed by every child of God, and there are the effects of sin which every transgressor must bear for himself. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. The soul that sinneth it shall die."

A distinguished divine tells about his visit to the South before slavery committed suicide. He was stopping with a planter whose slaves spent the long day carrying

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rice on their heads to make up the cargo of a ship. At the close of the day the planter took him into his confidence, and said that it was a fearful burden to be responsible for a hundred souls. The master and the slaves had each their own burdens to bear. So in every department of life. The general of the army is responsible for the manner in which the campaign is conducted, while every officer and common soldier has his own peculiar duty to perform.

I notice that every man has his own burden of *personality* or *individuality* to bear. God has assigned a place to every orb that shines in the ~~st~~ real heavens. No star can occupy the orbit of another star, but fill its own place and shed its own light. Every grain of sand has to fill its place and bear its own burden. Every man, woman and child on this footstool of God is placed here as a part of God's creation to occupy the position and answer the end of their creation. Each one is to consider himself as immediately in God's presence, under his omniscient eye, and amenable to his law, as if there was not another creature in God's universe. He occupies a place, is endowed with gifts and is entrusted with talents, for the proper use of which he must give an account to the great governor and monarch of all.

A good man who was lying on a sick couch was attended by a little girl who loved him dearly, and in whom he was deeply interested. On one occasion he told her that it was the hour for him to take his medicine, and for her to put a spoonful in a glass, and a little water, and give it to him. She did so promptly. Then he said to her that she had better take it for him. She was amazed at the request, and said that she would gladly do it, but she was not sick, and it would do him no good for her to take it. He assented, and took it himself. He then said to her that that was like the salvation of Christ—every one must receive it for himself or perish forever.

When one asked Bernard if he might occupy two

benefices at the same time, he enquired how he proposed to serve them. The answer was that he would serve one of them by a deputy. "Will the deputy suffer eternal punishment for you, too?" asked Bernard. "Believe me, you may serve your cure by proxy, but you must suffer the penalty in person."

There is the burden of responsibility which every man must bear for himself. "So then, every one of us shall give an account of himself to God." "Though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter, they shall deliver but their own souls by their righteousness." This is the inexorable decree of Jehovah God, sealed and ratified by the oath of the Almighty. Every man shall bear his own burden. The son cannot roll over the burden of his responsibility on his father, the daughter on her mother, the husband on the wife, or the wife on the husband, the pastor on the people, or the people on the pastor. It is true that in either case the party of the first part may set a bad example, neglect duty, and lead the other party into sin, but this does not relieve the party of the second part from their responsibility. Every man shall give an account of himself to God.

In the congregation in which I was raised there was a family consisting of the parents and two sons. One of the sons was a devoted Christian, the other associated with gay companions who spent much of their time in sports and bacchanalian revelry. When remonstrated with the young man was accustomed to say that he did not need to pray and wait on the ordinances for his parents and friends were all praying for him. He was united in marriage to a most estimable and pious lady who owned a valuable property. The result was, he and his two sons became addicted to strong drink and went down to the drunkard's grave; the property was squandered and the wife and mother left in utter destitution. This incident not only shows the evils of strong drink, but also

awful consequences to shake

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awful consequence of making a mock of religion, and trying to shake off one's own responsibility.

I had little more than entered on my pastorate when a father accused me of not reforming his two wayward sons. It was the first I knew that such persons were in existence. I tried to reach them, but found that they would leave the house the moment I entered. They were noted drunkards, and soon died through the effects of strong drink. There was a father who Eli like had winked at the loose habits of his sons, and then tried to hold others responsible for his own neglect of duty.

There is nothing more common than to hold the pastor responsible for all the slips, mistakes and misdeeds of the members of his congregation. There are things for which he is responsible. He must give an account of himself to God—of his stewardship, of his example, his holy walk, his doctrine, his ministry. He is to preach the truth and not error. He is to preach the whole truth and not a onesided gospel. He is to reprove, rebuke, exhort. He is not to feed his people with chaff or poison. He is not to put death into the pot. But he is not responsible for their conversion. That is God's work. It is not of him that willeth or of him that runneth, but of God that showeth mercy. All were not converted to whom Isaiah, Paul, or even Christ himself preached. It is your minister's duty to preach the Gospel and yours to hear and support it, and for all to practice it.

Again I notice that there is a burden of *service* and of *duty* which every man must bear for himself. The word rendered burden, in the fifth verse, is the one which Christ uses to indicate holy service, when he says, "My yoke is easy and my *burden* is light."

"I Serve" was the motto on the escutcheon of one of Britain's greatest heroes. It is also Christ's motto. He said, "I am among you as one that doth serve." And the Father says of him, "My Servant shall deal prudently, he shall be exalted and extolled, and be very high." We

serve the Lord Christ, and he says, "If any man serve me, him shall my Father honor."

This is a service of duty. Duty means something which is due, something which we owe to God. Have you ever made an honest effort to realize the sum total of your indebtedness to God? your being and well-being? Time will fail to cast up the amount. Nay, eternity will be too short to strike the balance between the blessings bequeathed in creation, providence and redemption, and the miserable return which we have made, or can make, to the bountiful giver of all good. Let us with the psalmist say, "What shall I render unto the Lord for all his benefits?" Let us also consider the question, "How much owest thou unto my Lord?"

Every man owes a service which he must render, a debt which he must pay, a duty which he must perform, and a burden which he must bear, or abide the consequences. And let us remember that when we have done all, we are only unprofitable servants.

It is our duty to pray, for it is the divinely-appointed channel by which God is pleased to convey his blessings to his rational offspring. Yet there is no merit in asking. If there were, then even God's blessings would not be a gift. Yet we must ask if we are to receive. If one gave me the power of attorney, or letter of credit, to draw out of his bank all the money I needed, on condition that I show my warrant for making the demand, have I any right to expect the money if I refuse to present the request and my authority for making the demand?

Reading the Scriptures is a duty, and often, but not always a burden. It was a beautiful answer which a little girl gave to an infidel who found her reading the Bible, and said to her, "Are you learning your task?" "I am reading God's word," said she, "but it is no task. I love to read God's own book." Many, however, seem to think it a burden. It would be considered very strange if one to whom was bequeathed an inheritance should think

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it a burden to consult the will to discover what and how much was left him. But whether or not it is considered a burden we must search the Scriptures, and know the truth, for it is the truth which makes us free.

It is also a duty to wait on the means of grace social and public. But judging from the propensity to neglect this duty, one would conclude that this is a burden that very many are not able to bear.

It is strange what a trifling excuse will satisfy conscience, so as to warrant absence from the sanctuary or the house of prayer. It is said that some one has offered a large sum of money to the person who would invent a Sabbath umbrella, warranted to keep out rain on the Lord's day. But I do not suppose that such a discovery will be made before the millenium.

Another burden which Christians are required to bear is contributing of their means to the cause of Christ. But it may be asked, does this rule apply to all Christians? If there is an exception I would like to see it pointed out. The rule applies to those who have means, for they are to give as the Lord has prospered them. It applies to those who are in deep poverty, for the apostle commends the Christians at Corinth because that in a great trial of affliction the abundance of their joy and their *deep poverty* abounded unto the riches of their liberality. If there ever was an exception it would be that poor widow who had of this world's goods just two mites which make a farthing. She gave it all, and Christ approved of her deed, and we know that he would not approve of any sinful action. Hence we may conclude that it was her duty.

God's demands are not grievous. Under the two former dispensations he required a tenth of the gross income from his people. It should not be less now; and this is dealing very generously with us. He sets us up in business and provides everything, yet he requires only one-tenth when he gives us nine-tenths. If the poor Armenians that have no security for home, or substance, or even

life, were transplanted to our Western prairies, and some man of wealth would treat them as Joshua did ancient Israel. "I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them, of the vineyards and oliveyards which ye planted not do ye eat," would he not be counted very generous to only ask one-tenth of their increase, while they could reserve to themselves the other nine-tenths? Yet on such liberal terms does God deal with us; but most people think he is a hard Master and refuse in whole or in part to return to him the just percentage on his generous investment.

It is said that an Irish chief sent the following message to one of his vassals, "Pay me my tribute, and if you don't."—Thus God speaks to every accountable descendant of Adam, and says, "Pay the tribute of glory, honor and praise; bring ye all the tithes into the storehouse, kiss the Son, give God the glory, render him the service required, answer the end for which you were created; bear your own burden, and if you don't there await you a fearful looking for of judgment and fiery indignation which will devour the adversary.

There are various other burdens which the Christian must bear if he is to be accounted worthy to enter the kingdom, but all of them are easy compared with those which the wicked must bear. Prominent among these is the burden of *unpardoned guilt*.

That sin is a burden revelation and experience alike demonstrate. It was the wail of Cain that his punishment was greater than he could bear. David exclaims, "Mine iniquities are gone over my head; as a heavy burden, they are too heavy for me." Sin was the burden that pressed down to the lowest hell the angels who kept not their first estate. Yea, Jehovah says of Israel's sins, "Behold, I am pressed under you as a cart is pressed that is full of sheaves. Thou hast wearied me with thine iniquities."

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follow, it may be by the side or underneath, but it is there. No one can separate it from the body, no more can the sinner get rid of the consequences of sin. This is the fiend from the bottomless pit, which is forever shaking its firebrands at the soul of the transgressor. The sinner may not be always conscious of his danger, but may say, peace, peace, when there is no peace.

Very many sinners are like the somnambulist pacing on the roof of a house six stories high in the City of Paris. She was dreaming of a coming festival, and humming a lively air, all unconscious of danger. Again and again she approached the point of danger, but as oft receded. At length her eye caught a light in the opposite window. She awoke. There was a cry, a crash, and all was over. There was a mangled corpse below. So it is with many who stifle conscience now; when the light of eternity dawns upon them, they will awake to the awful consequence of the guilt which has plunged them into a hopeless eternity, to learn by sad experience that every man must bear his own burden.

Shame is another burden which every man must bear for himself. Shame is sin's firstborn and constant attendant. It is the declaration of God's word, that shame shall be upon all faces. To every transgressor God says, "Thou also shalt bear thine own shame for thy sins."

There is also the death struggle, which all must bear. Friends may soothe the dying pillow, moisten the parched lips, and speak words of kindness to the troubled spirit, but cannot ward off the fatal arrows of the king of terrors, go down into the swellings of Jordan, or land the soul safely on the golden shores of the heavenly Canaan.

Then there is the thought of meeting God, standing before the great white throne giving an account of the deeds done in the body, for every man shall give an account of himself to God. On that day there will be no substitute, no proxy.

We shall now notice the law of Christ, which is the

law of love, "Bear ye one another's burdens." The immediate reference is to the duty of restoring to our confidence those who have been overtaken in a fault. The law of Christ is that we are not to make burdens for our brethren; we are not to hound them on till, in self-defense, they must protect their rights, then punish them for so doing, and move heaven and earth to keep the burden forever upon their shoulders. No, that is the law of the unmerciful, the implacable, the brood of the evil one. Christ's law is, "Bear ye one another's burdens." "A new commandment I give unto you, that ye love one another."

This portion of Scripture, like many others, is not of private interpretation, but includes all the offices of kindness and love which we can render to our brethren in Christ. "We that are strong should bear the infirmities of the weak, and not to please ourselves."

The apostle would teach us the great brotherhood of the household of faith. We are all one family, united to Christ and to one another; have the image and spirit of Christ in us, are bound together by the most endearing ties; have one common interest, object and aim in life; are fellow pilgrims to the same happy home, and expect to spend all eternity together in heaven. Then let us carry out the will of our divine Lord and Master, to love as brethren and bear one another's burdens.

We see the great principle of our text illustrated in nature. See the vine, a figure which Christ himself employs to represent the intimate union and mutual dependence of the members of the Church, upon Christ and upon one another. We see the roots, the stem, the branches and the leaves. The roots not only rivet the tree to the earth, but also receive nourishment for themselves and the entire tree. The stem is the vehicle for the ascent and descent of the sap that builds up all the parts, so also the branches, while the leaves receive from the atmosphere the carbon which, being transformed into sap, builds up the

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whole tree. Let any of these cease to perform its functions and death will be the result. So in the spiritual horticulture.

The body with its members is another figure used in sacred Scripture to show our mutual dependence on one another. The eye is made to see, the ear to hear, and so on. But the eye cannot see, or the ear hear all the dangers to which we are exposed. These cannot discover the fatal gas that may be generating around us, hence the smell comes to our aid and takes the place of the eye, and discovers our danger. Thus the members of the body not only perform their own peculiar functions, but being fitly framed together unite in bearing each other's burdens as well as their own. And it is a remarkable fact that in many cases when one member becomes feeble that the other members put forth renewed energy to help the weak member. God has so tempered the body that the members should have the same care one for another.

It is told in ancient fable how the inhabitants of a certain city rose up in mutiny against those in authority, because as they said, they were all taxed to support those cormorants who were living at their ease, and devouring their substance. So they resolved to contribute nothing more to the support of those in authority, and to dispense with their services. But one of those in office addressed the disaffected citizens and said, that once on a time the members of the body rose up in rebellion against the stomach because they had all to toil and labor to provide for the stomach, and that it received all the fruit of their labors, and did nothing in return. As a result they went on strike and left the stomach to fast. But they found that in a short time a universal lassitude set in, and the hands, limbs, and other members became so feeble that the entire body was helpless. So on discovering their mistake all the members of the body resolved to support the stomach and bear one another's burdens.

It works well in the family when all the members

not only discharge their own duty but help each other to bear their burdens. It also works well in the Church. But there are some who think that the pastor should bear all the burdens. And there are others who not only let him bear the burdens, but try to pile upon his shoulders many additional and unnecessary burdens. I could relate several of these in my own experience. Here is one as a sample, and it is a plain unvarnished fact:

At the close of the afternoon service a member waited to tell me that her grandmother had been sick for nearly a whole week, and that I had not called to visit her. That is the way, sometimes, that the message is delivered. The distance was several miles from my home. I hastened early next morning, in the midst of a severe snow storm, to visit the aged invalid, of whose sickness I had heard for the first time. I reached her home and found her not beyond the reach of my ministrations, not even in bed, but in the yard shoveling snow with a vigor worthy of one much less advanced in years. It is unnecessary to say that she had not time, nor I much heart, for spiritual consolation just then.

Indeed, it would seem that in this busy age, helping the minister to bear his burdens is one of the lost arts. Some one records a fable which runs thus: A minister just settled in a congregation was set to pull a vehicle, while the elders, trustees and others, engaged to push it along. All seemed to go well for a time, but soon the vehicle began to drag very heavily, and then it stopped altogether. The minister, on looking around to see what was the matter, found that his helpers had climbed into the wagon, and expected him to do all the work and carry them as well. And yet this is not as bad as when people put obstacles in the way, or pull in the opposite direction, as is too often the case.

The burdens to be borne, and which we can assist in bearing are legion. Chief among these is the temptation to sin. There is a brother who is acquiring a thirst for

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strong drink. - Link your arm into his and guide him past the pitfall where so many plunge into perdition. There is another whose burden is carelessness. This is the most worthless excuse for sin that has ever been invented. If a man is blind you cannot blame him for not seeing, or if he is lame you cannot blame him for halting, but any one can overcome carelessness. He needs help however. Link your arm into his, on the Lord's day, and keep it there till you see him safe in the house of God. Do it seven times and if need be seventy times seven.

Then here is another fellow mortal, and he is burdened with old rags that will press him down to the lowest hell. He boasts of his own righteousness, and thinks that by this he can raise himself up to the throne of God. Alas! it is filthy rags. Or he thinks that by gathering up the faults and short comings of fellow Christians he will patch up a robe in which he can appear in the presence of him who says, "Be ye holy for I am holy." It is marvelous the facility which some people have for discovering blemishes in others, and the delight which they take in publishing them to the world. Like the dogs to Lazarus, they love to lick the sores of Christians. By all means help them to get rid of their burden. Help them to lay aside every weight and the sin which doth so easily beset them.

The hiding of God's face is another burden which we may help to bear. "Thou didst hide thy face and I was troubled." How many a child of God has groaned under this burden! Of all the burdens which our Great Burden-bearer bore for us this was by far the heaviest, for it wrung from him the bitter cry, "My God, my God! why hast thou forsaken me?"

It is told of a highland shepherd who for long years had enjoyed the rich experience of a true Christian, but on being laid on a sick bed was enveloped in darkness and in great spiritual distress. His pastor, who was a young man, tried hard to soothe his troubled spirit, but all in

vain. At last he repeated the twenty-third Psalm. The dying man said, "You need not tell me about that Psalm. I conned it over among the heather a thousand times before you were born, and know all about it." The pastor, however, repeated the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," and then said, "You have often seen as you watched your sheep, a dark shadow fleet over the hills and vales." "Yea, many a time." "Were you afraid of that shadow? or did you think that when the cloud covered the sun that he would never shine again?" Na, na, it was not for a McDonald, who has the blood of the Covenanters in him, to be afraid of such a trifle as that. Said the pastor, "That is your condition now. A cloud has come over the sun which shone so long upon you, and you are afraid that your sun will never shine again." There was silence for a short time, and then he said, "I see, I see it all now. There would be no cloud if there was no sun." And thus the man of God was enabled to help the dying saint to bear his burden as he was passing through the valley of the shadow of death.

Poverty is another burden which is common to the human family. Jesus himself has said, "Ye have the poor with you always, and whensoever ye will ye can do them good." A large portion of our race is weighed down with this burden, and ample opportunity is afforded to those who are so inclined to fulfill the law of Christ.

Indeed, this is the law of Christ in all ages, for it is in the law of Moses, that law which was delivered by angels in the hand of a mediator that we poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land." And Paul tells us that when he and Barnabas received the right hand of fellowship, and the commission to carry the Gospel to the Gentiles, it was with the express injunction that they would remember the poor, the same, says the Apostle, which was also forward to do.

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A poor widow had lost her cow, which was her only means of support. A sympathetic friend tried to interest her neighbors in her behalf. All said they were sorry, and sympathized with her in her trouble, but rendered no assistance, which led the friend to say that they did not sympathize in the proper place. He wanted the sympathy to affect the pocketbook.

Job's friends set us a noble example of genuine sympathy. "There came then unto him all his brethren and all his sisters, and all they that had been his acquaintance before, and they bemoaned him/ and comforted him; every man also gave him a piece of money, and every one an earring, and the Lord blessed the latter end of Job more than his beginning."

This principle was also grandly exemplified in the early days of Christianity, for it is said, "Neither was there any among them that lacked, for as many as had houses or lands sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet, and distribution was made unto every man according as he had need."

The need is everywhere, the opportunity abundant, and the influence for good, both direct and reflex, will amply repay every effort put forth to aid a fellow-pilgrim to bear the burdens of life.

A gentleman strolling along a street in Toronto had his attention attracted by the remark of a little girl to a companion in front of a fruit stand. "I wish I had an orange for ma." He noticed that the children, though poorly dressed, were clean and neat, and calling them into a store, supplied them with fruits and candies.

"What is your name?" asked one of the girls.

"Why do you want to know?" inquired the gentleman.

"I want to pray for you," was the grateful reply.

The gentleman was so overcome with emotion that he had to turn away without giving any reply, but he heard the little girl say:

"Well, it don't matter; God will know anyhow."

Yes, God will know. It is recorded in his book of remembrance, and he will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The time would fail to speak of the burdens of bodily diseases and infirmities; worldly losses and trials, disappointments and difficulties, daily toils and temptations, and such like, which are the lot of the children of men. Their name is legion.

It is our duty to help. Bear ye one another's burdens. Bear them in the little, every day concerns of life. There are those who will not touch these little burdens with one of their fingers. They are waiting for some great burden to turn up—save the world like Noah; carry the gates of Gaza like Samson; kill the giant like David; go through the fiery furnace or den of lions—then they would immortalize their name, but as to these little burdens, cares, crosses, worries, no, no, these are beneath their notice. Rowland Hill could not see why he should not remove mountains as well as the Apostles, and resolved to make an experiment on a certain mountain at some distance from the highway along which he was riding, but on second thoughts considered it better to begin with removing the puddles which made the highway all but impassable. The result is not recorded, but the change of purpose was commendable. Remove the little burdens.

A Sabbath School teacher was trying to impress upon his boys the duty of helping others to bear their burdens; he saw that they were somewhat skeptical about their ability to accomplish anything in that direction. To test their mettle he gave them a week to try. On the next Sabbath he saw they had something to tell him, and when the opening exercises of the school were over he enquired what the first boy had to relate. Well said he, "Mother is not strong and I carried in on Monday morning enough water to last for the day, and she was so pleased that it

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did me good, and I do it all the time." The next boy read to an aged woman who had all but lost her sight, the next found pennies for a little fellow who was crying severely over their loss, and another carried the fretful baby in the garden for his fatigued mother, and so on, while all felt the happier for having done something to relieve the burdens of others. Little John was a minister's three year old boy who had gotten his finger bruised, and went to the study to tell his father. The father was busy at his sermon, and said that he could do nothing for him. John retired, and said as he was going out of the door, "Yes ye could. You could have said, Oh!"

"Who kissed the part to make it well—
My mother."

We have one Burden-bearer of whom it is said, "He hath borne our griefs and carried our sorrows." Let us, like David, say, "Mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me." And let us accept the gracious offers of mercy. "Cast thy burden upon the Lord, and he shall sustain thee. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

"Cast thou thy burden on the Lord,
And He shall thee sustain;
Yea, he shall cause the righteous man
Unmoved to remain."

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FENCING OF THE TABLES.

BY REV. S. BEMPSTER.

PSALM 24 3-6

Who is the man that shall ascend
Into the hill of God?
Or who within his holy place
Shall have a firm abode?

Whose hands are clean, whose heart is pure,
And unto vanity
Who hath not lifted up his soul,
Nor sworn deceitfully.

He from th' Eternal shall receive
The blessing him upon,
And righteousness, e'n from the God
Of his salvation.

This is the generation .
That after him enquire,
O Jacob, who do seek thy face
With their whole heart's desire.

Beloved brethren! We have now come to a most solemn and important part of these sacramental exercises, namely, the authoritative debarring from the table of the Lord, the gross transgressor of God's law and the unpentant sinner. The Reformed Presbyterian Church, throughout the whole of her long and eventful history, has retained and insisted upon the wholesome practice of this most important duty. In this connection, let me say, that I am sorry to notice that the greater number of the sister branches of our Presbyterian Zion have long since departed from reformation attainments, in discarding the Scriptural rule of debarring the unworthy from the table of the Lord, which exercise has, for hundreds of years, been popularly

known as "the fencing of the tables." This phrase, as doubtless all are well aware, was suggested by the act of Moses, enjoined upon him by God, placing a fence around Mount Sinai, when, during the desert wanderings of the children of Israel, the Lord descended upon the summit of that lofty hill, and gave into the hands of the great Jewish leader the tables containing the moral law. As a necessary result of the criminal negligence of the Church in omitting to warn and admonish intending communicants upon sacramental occasions, we find, that at the present time, open communion is being not only boldly advocated, but deliberately practiced in many parts of the Presbyterian Church; and no care whatever is being exercised by a constantly increasing number of her ecclesiastical officers to prevent the unworthy from coming and sitting down at the Lord's table, and in a lack of spiritual discernment of Christ's body broken and blood shed from "eating and drinking damnation to themselves."

As our Scriptural authority for this solemn exercise read with me, the following verses in the forty-third chapter of the book of Ezekiel, viz.: verses 10, 11 and 12.

"Thou, Son of Man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight that they may keep the whole form thereof, and all the ordinances thereof and do them.

This is the law of the house; upon the top of the mountain, the whole limit thereof, round about shall be most holy. Behold, this is the law of the house."

It was *Ezekiel* to whom these commands were given. He was a prophet of the Lord, the divinely commissioned ambassador, in the days in which he lived to the Israel-

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itish nation. The ministers of God to men, in the times immediately preceding the coming of the Lord Jesus Christ upon the earth, were called prophets. Their office, primarily, was to declare unto those to whom they were sent the mind and will of God regarding human life and conduct. Directly subsequent to our Lord's ascension, the duly accredited messengers of the cross were named apostles. The distinguishing characteristics of an apostle were that, he should have seen Christ in the flesh, conversed with Jesus, received his own appointment to the apostleship immediately from the Saviour, and that he should have been given the power of working miracles. The office of prophet has passed away, and likewise that of apostle, but Christ has not left his church in these latter days without the necessary instructors. He has given her pastors and teachers, or as they are elsewhere in Scripture called, bishops, whose office it is to warn and exhort the people of God, and also to instruct them in the law of Christ. As the spiritual successor of the apostles and prophets, it is my duty then this afternoon, before we finally gather around the table of the Lord, to "show the house unto the house of Israel."

Let me call your attention, to the *general pattern* of the house. It was built for the salvation and protection of Christ's blood-bought people. Jesus Christ himself, the Second Person of the adorable Trinity, is the chief corner stone. The whole building was planned in eternity, is being erected in time, and represents to us the free grace of our Heavenly Father, as well as the atoning love of his only begotten Son, our Saviour, the Lord Jesus Christ. I desire, O house of Israel, to-day, to call your attention to this wondrous structure, so that you may be ashamed of your iniquities in beholding the everlasting mercies of your God. Not on account of any worthiness in the sinner, nor by reason of any human merit or latent affection in the heart of man (for the race is entirely emptied by sin of every heavenly grace and gift), but because of his free and unmerited love, expressed in election

and in the gift of his well-beloved Son, Jehovah purposed through Christ to save those that were lost. Christ's love is also seen in this building, composed not of bricks and mortar, but of living stones—the souls and bodies of believers, who have been saved from going down into the pit because the gracious Redeemer, in his own person, condescended to pay the penalty of their sins, and in his human nature to suffer and die, that his own elect children might live.

But again, this house is to be *shown to the house of Israel*. True, the Gospel is to be preached to all nations, but only those awakened by the Spirit of God can see any beauty or holiness or delight in the congregations of God's people, in the privileges of the true church of Christ. There is an election, however, according to grace, and the elect Israel of God, chosen out of every nation and kindred and tongue, upon being shown convincingly the mercy of God in Christ, and their own sinful and undone condition, are by the regenerating power of the Holy Ghost enabled to repent of their sins and fly for salvation and refuge into the arms of Jesus, and are thus brought within the glorious pale of his blood-bought church.

But let us once more notice that if the house of Israel were truly repentant of their sins, they were subsequently to be shown *the fashion of the house*, the goings out and comings in thereof. Now we the ministers of Christ, believing that you to-day, the professed followers of the meek and lowly Jesus, have come up to the house of God, in true humility and with a Godly sorrow for sin, with the express intention of sitting down at the table of the Lord, and showing forth the Redeemer's dying love until he come, are commissioned to show you the goings out and comings in of the house. We are under obligation to explain to you how the child of God enters the house, not by climbing over the wall, but coming in humbly through the appointed door, the church session. The believer is admitted into church fellowship not because we

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know him to be a regenerated man, but because he has made a credible profession of his faith in Christ, and, otherwise has satisfied the minister and elders of the church of his knowledge and sincerity in spiritual matters. After renewing your covenant vows during the preparatory season, preceding the communion Sabbath, you have received from the hands of your pastor material tokens indicating that so far as human knowledge extends, you the recipients are counted worthy to sit down at the holy table of the Lord. We have shown you these goings out, and these comings in of the house of God, and may the knowledge vouchsafed be indeed precious to your souls.

Again, the house of Israel is to be shown the *ordinances*. The believer is commanded to wait upon the preaching of the Word, as well as the reading, regularly. He is moreover to be shown how necessary this attention is for his spiritual direction and growth in grace. And that to neglect it is sin. He is also to have explained to him the ordinance of baptism—how baptism is to be administered, by the pouring forth of water upon the subject; who are the proper subjects of baptism, the children of believing parents or professing christian adults, and what the affusion of water in the ordinance symbolizes, the pouring forth of the Spirit of God upon the hearts of the regenerate; it is also incumbent upon the ministry of the Word to show unto the people carefully the ordinance of the Lord's Supper, so that they may reverently and intelligently engage in the sacrament. This is what we desire to do, in the short time that still remains to us, before we ascend the holy mountain.

In order that the people may understand all that is required of them by the Lord, for the making of his near approach into the presence of the eternal King of all the earth, *Christ's laws* are furthermore to be shown to the repentant house of Israel. We intend specifying these laws in your hearing this afternoon, warning all impenitent violaters of the decalogue, which under the covenant of

grace, although not the ground of the Christian's salvation, yet to be the chosen rule and guide of his actions. This is done because "upon the top of the mountain, the whole limit thereof round about is to be most holy." God requires of the man that would ascend upon his holy hill clean hands and a pure heart. "Wherefore let a man examine himself, and so let him eat of that bread and drink of that cup, lest coming unworthily he eat and drink judgment to himself not discerning the Lord's body."

Wherefore, in view of these solemn considerations, in the name of the Lord Jesus Christ, the only King and Head in Zion, and by his authority, we do hereby debar from the table of the Lord all impenitent violaters of the ten commandments.

First we debar from the sacrament of the supper all unrepentant breakers of the FIRST commandment:

All *Atheists*, who deny the being of God:

Deists, who affect to believe in a god of nature and providence only, and not in the God of the Bible:

Unitarians, who deny the doctrine of the Trinity, three persons in one Godhead, blessed forever:

Idolators, those guilty of paying any religious worship, homage or adoration to any person or thing, other than the true God:

Mariolaters and Hagiolaters, who invoke the aid or worship or adore the Virgin Mary or any or all of the saints, setting aside the only mediator between God and man, the Lord Jesus Christ:

All who by *inordinate thought, care and attention* upon *their own persons* and bodies, upon those of their families or upon the business of the world, exalt these into a prominent place in their affections, which, by virtue of creation, providence and redemption belongs to God, and to God alone.

All *Christian Scientists*, who emasculate the doctrine of the true divinity and true humanity of our Lord and Saviour Jesus Christ, by false philosophical statements, I

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All who cast contempt upon the divine government, and who deny the providence of God.

All who reject all or any of the parts of the Scriptures, viz., of the commonly received books of the old and the new Testaments, who deny that these and these alone are the divine word, the infallibly inspired revelation of God to man.

All who habitually neglect, and that without sufficient excuse, the public worship of the sanctuary, personal and family prayer; the systematic study of the word and of the doctrines of grace, which are fitted to make the heart wise unto salvation.

All who do not glorify God with their lips, ascribing to him all glory and perfection, or who do not, by their actions, labour to promote and advance his honor and glory.

All who refuse to accept the plan of salvation, as offered in the Gospel, and by their rebellious acts, crucify to themselves the Lord of glory afresh and put him to an open shame.

All who carelessly live in ignorance of God and of his law, who never exercise serious thoughts of God although to a certain extent, they know Him.

All who do not seek the direction and guidance of the Holy Spirit in the things of this life, but instead lean on their own understandings, or on those of their friends, to the contempt of that wisdom that cometh down from above.

All who believe or promulgate corrupt doctrine or dangerous heresies, tenets that are not found in God's word, nor countenanced by his true church, but upon the contrary are diametrically opposed to the revealed mind and will of the Spirit. Such heresies are these, denial of God's sovereignty in redemption; denial of the doctrine of a personal and specific election to everlasting life, teaching the doctrines of an unlimited instead of a limited atonement; declaring that regeneration is to be the ground

of admission to the visible church instead of a credible profession of faith and other doctrines of similar character.

All who *repine at the providences of God*, remain incorrigible under his chastisements; who cherish feelings of lukewarmness or even resentment towards our Lord and Saviour, Jesus Christ; who resist and grieve the Spirit, are impatient under his hand, or ascribe that to second causes or to chance, which is alone the direction of his providence.

All who *voluntarily live in daily commission of sin*, who are not careful to keep themselves unspotted from the world, but contrariwise engage and delight in iniquity and gross transgressions.

All who *consult with clairvoyants*, fortune tellers, wizards or necromancers, thus consorting with Satan, and seeking to look into the revelations of the future, which God has wisely reserved in his own keeping.

All *lords spiritual*, who make man instead of Christ, the sovereign of the conscience in matters religious.

All these are warned, while they remain unrepentant, not to come to the holy table of the Lord.

Likewise we debar all impenitent violaters of the SECOND commandment.

All *makers of graven images* for use in religious worship; as, for instance, professed likenesses of the Godhead—the Father, the Son, or the Holy Ghost; likenesses of men or animals, of the sun, moon or stars, or, in fact, of anything that is in "the heavens above, the earth beneath, or the waters under the earth."

All *Romanists and idolaters* who bow the knee before any image whatsoever; who worship the image directly, or the Deity, or any other god or gods through the medium of these idols, all of which acts are condemned by this second commandment.

All *innovators* in the matter of divine worship, who invent or introduce ordinances for use in the worship of God, which the Scriptures do not authorize.

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All *Ritualists*, who, by the introduction and use of set forms in divine worship, have destroyed the freedom of God's children and reduced the Church's ordinances to mere formal exercises. Some of these ritualistic practices are as follows: the use of vestments; altars; holy days and seasons; ritualistic performances at the Lord's Supper, which, having been carried as far as human ingenuity is capable of supporting them, have developed into the abominations of the mass; kneeling at the sacrament; the reading of set prayers; genuflections; bowings to the east; and all such like mummerly.

All *instrumentalists* who support, sanction or tolerate instrumental aids in the musical part of divine worship, and thereby cause to be destroyed the Christ-instituted simplicity of apostolic praise, which act of worship was performed originally by the voices of the congregation alone, singing in grave sweet melody.

All hymnologists; the makers, countenancers or users of hymns of human composition in the worship of God, to the total or partial exclusion of the Psalms. We believe the Book of Psalms to be the only compilation of songs, that the church in any age whatever, is authorized to use.

All who *neglect, hinder or oppose the worship of God*; who do not wait upon God in his sanctuary in that becoming frame of mind, which is characteristic of the true worshiper; who countenance or tolerate any ministers or laymen within their communion, who publish and maintain erroneous opinions and heresies.

All who *deny that the Lord Jesus Christ is the only King and Head in Zion*, to the utter exclusion of Pope, Prelate or Priest; who also deny that as King and Head, he has the only right to prescribe the doctrines and practices of the Church, and that his laws, alone, are binding upon the people of God.

All these are warned, while they remain in their sins, not to come to the holy table of the Lord.

Likewise we debar all impenitent violaters of the THIRD commandment.

All who *profane or abuse any of God's names, titles, attributes ordinances, word or works, by a careless or improper use of them; who do not humbly and joyfully recognize the ordinances of church worship, upon which the name of the Lord has been named, by a public profession of religion; who entertain idolatrous or blasphemous thoughts of God.*

All *blasphemers*, who speak revilingly or reproachfully of any of the persons of the Godhead, the Father, the Son or the Holy Ghost; *profane swearers*, who invoke the vengeance of God either upon themselves or upon others; who *take an oath before any other, than the properly qualified civil or ecclesiastical officer*, or swear in any other manner than by the way duly authorized in the word of God, viz, by the uplifted hand; who take an oath in the dark, without a knowledge of the matter relative to which the oath is taken.

Perjurers, who assert by oath that a thing is true, when false, or that a thing is false when true; all who *wickedly bind themselves* to do that which is forbidden in God's word, or to refrain from performing the things which Christ in his holy word has enjoined; *violators* of any righteous oath; *Quakers*, who declare that an oath should never be taken; all who *invoke the name of God in a light, flippant, vain or profane manner*; that is without religious intent or a serious thought of the sacred and awful character of the oath.

All *dice throwers*, card players, or gamblers of any description, who for simple amusement or personal gain, profanely use the lot, and thus for ulterior or even iniquitous ends, invoke the judgment of Almighty God.

All who *make, encourage the manufacture or use of charms, amulets or any kind of mascot whatever for the purpose of warding off diseases, driving away evil spirits, rendering the future propitious, or such designs.*

All these are warned while they remain in their sins, not to come to the holy table of the Lord.

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- We also debar all impenitent violators of the FOURTH commandment.

All *employers of unnecessary secular labor* upon the Sabbath day; *workmen engaged in unnecessary secular toil* upon the first day of the week; *pleasure seekers; idlers*, who claiming that they need bodily rest, remain in their beds during the morning hours of the Sabbath, or spend the greater part of the day in a careless, listless and profane manner about the home, in a neighbor's house or in the fields. All who *habitually neglect any or all of the public exercises* of the sanctuary, and are *constantly planning about their worldly affairs* upon the Lord's day.

All *publishers and readers of the so-called 'Sunday newspaper.'*

All who, upon the professed claims of relationship or friendship, *regularly prevent others*, by visitation at the homes of acquaintances, by invitations to dinner and supper, etc., from performing the public and private duties of the day.

All *Seventh Day Adventists and Jews* who deny the present and continued authority and claims of the first day of the week to be the Christian Sabbath.

All *guilty of the commission of any crime* or transgression upon the Sabbath day under the plausible excuse that "the better the day the better the deed," ignoring the fact that sinful acts performed upon the Sabbath are aggravated by the very reason of their being committed on the Lord's day.

All *willful secularizers of the name* of the first day of the week; who, contrary to light and knowledge, call it "Sunday," the "Day of the Sun," instead of by the Scriptural names of "Sabbath, Day of Rest, or the Lord's Day."

All these are warned, while they remain in their sins, not to come to the holy table of the Lord.

Again, we debar all impenitent violators of the FIFTH commandment.

All *children* who do not love, fear and obey their parents; who are guilty of acts of willful disobedience toward their father and their mother; who will not hearken to the counsel of their parents; who speak disrespectfully in the hearing of others, or in their own counsels, of those who gave them birth, calling their parents "the old man" or "the old lady;" who do not pray for their parents; who refuse to support their father or their mother to the best of their ability in old age; who refuse to show respect to them after death.

All *parents* who do not love their children; who do not pray with and for them; who refuse to give to their children enough of a secular education to enable them to read and understand the Bible in the vernacular, and in worldly affairs to earn for themselves a competent livelihood; who do not care for the health of their offspring; who thoughtlessly permit them to expose themselves to all kinds of weather; who do not use the rod when necessary to drive out the corruption that is naturally bound up in the heart of the child; who do not bring up their children in the nurture and admonition of the Lord; who do not set before their little ones, by a walk and conversation becoming the Gospel, a Godly example; who do not, at the proper age, put them to some suitable employment, but bring them up in idleness.

All *servants* who do not honor and reverence their masters in the Lord; who are negligent about their daily occupations; who indiscriminately and thoughtlessly or maliciously publish the secrets of their masters' families; who deal treacherously with those over them in authority; who are untrustworthy; who do not preserve, in the families in which they are employed, a walk and conversation becoming the Gospel.

All *masters* who oppress their servants by excessive work; who underfeed their servants if employed in and staying at their homes; who keep back from the workman the due recompense of his toil; who pay only a minimum

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instead of a maximum amount of remuneration; who do not treat their employees with gentleness and kindness; who refuse to look after servants who are sick or in trouble, but who, in the midst of sorrows, heartlessly cast off the faithful ones; who do not allow time for public and private meditation; who refuse to keep up daily worship in the family; who do not instruct their servants in the fear of God when opportunity affords, and correct if necessary, their sins and shortcomings.

All *husbands and wives* who do not love each other in the Lord, sympathize with each other, watch over and protect each other both from the slander of the tongue and bodily harm; who do not pray with and for each other, and in every way preserve family and domestic peace and happiness.

All *magistrates* who do not rule well in the fear of God; who are indolent and slothful in their duties; who accept bribes in order to prevent justice; who will not see that good laws are enacted for the well-being of society and the good of the church, and that these are carried into execution; who seek to bind and hamper the church of Christ by Erastian legislation; who do not resist any ecclesiastical church or power whatsoever that would seek to control or usurp the authority of the state; who will not protect the lives, properties and persons of righteous subjects, or punish the wicked in their iniquity; who do not recognize Christ in his mediatorial capacity as King and Head of the nation, that all law may be in accordance with divine law; who are personally impure, unholy, or unchristian.

All *subjects* who refuse to be in obedience to righteous civil authority; who refuse to respect and honor their civil fathers when these are in subjection to the law of Christ; who rebel against just civil enactments and endeavor to overthrow properly constituted civil authority; who declare that for conscience sake and not merely for wrath's sake, we are to be in obedience to all those who

may be exalted in providence to power in a nation, although they may be tyrants and usurpers and bound to the establishment of false religion; who declare that subjects are bound to submit to illegal and unrighteous enactments and to participate in the carrying out of iniquitous laws.

All *ministers* who are careless in their ministry, refusing to acquire knowledge for their work; who refuse to wait upon the sick and suffering; who will not acquaint themselves with the spiritual state of their people; who will not advise, counsel, instruct, direct; who do not set before their people a consistent example; who preach heresy or tolerate anything that is contrary to sound doctrine and the power of godliness.

All *people* who do not reverence their spiritual superiors in the Lord as the ambassadors of Christ; who do not submit to them or attend regularly the ordinances of God's house; who do not pray for their pastors fervently and habitually; who do not beware of taking up an ill report concerning them; who do not seek their temporal happiness and comfort, so far as in them lies, in the way of proper support and maintenance.

All these are warned, while they remain in their sins, not to come to the table of the Lord.

Moreover, we debar all impenitent violators of the SIXTH commandment.

All *murderers, and would-be suicides; all who deny capital punishment; drunkards, gluttons and libertines; who do not furnish their bodies with proper food, medicine, raiment, labor, rest and recreation; who indulge in envy, rage or hatred of men; who carelessly expose their bodies in unpropitious and inclement weather; who introduce themselves into dangerous positions; overwork themselves in physical or mental employment; who refuse to help a fellow-being in distress, to give him those things that are necessary for his recovery and preservation.*

All who *spread abroad fierce slanders; who are guilty*

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of bitter railing and angry cursing, or who in any way seek to injure the bodies families or possessions, of their fellowmen.

All who *seek to destroy their own souls* by neglecting salvation; who refuse to take and to feed upon the Lord Jesus Christ, the heavenly manna, to the nourishment and support of their immortal natures.

All who *seek to destroy the souls of others* by setting before them an evil example, casting obstacles in their pathway to holiness, co-operating with them in sin and iniquity.

All these are warned while they remain in their sins, not to come to the holy table of the Lord.

Likewise, we debar all impenitent violators of the SEVENTH commandment.

Adulterers, fornicators and unclean persons, actors, actresses, stage managers and play house proprietors; printers of obscene pictures and books; buyers and readers of the same; polygamists; those guilty of unclean thoughts, obscene conversation, who connive at, or are responsible for the existence of places of uncleanness; who are guilty of dressing immodestly, frequenting the company of the vain, intemperate in their eating and drinking.

All these are warned while they remain in their sins, not to come to the holy table of the Lord.

Likewise, we debar all impenitent violators of the EIGHTH commandment.

Thieves, robbers, burglars, idlers, spendthrifts, gamblers, extortioners who are guilty of asking exorbitant interest on money lent, or demanding an excessive price for the goods they have on sale.

Servants who break contract with their masters; masters who deny their servants a just remuneration for their labor; all who are guilty of unfaithfulness in the charge committed to them, embezzlers, unjust executors of wills and perfidious persons, borrowers who refuse to return the borrowed property, oppressors of their fellowman; landlords

who demand too high rents for their houses, and when the poor are unable to meet their demands evict these without mercy; employers of labor who exact more than a reasonable amount of toil from their employees; purchasers who unnecessarily delay reimbursing tradesmen for goods received; *litigious*, quarrelsome contentious persons; *misers* and avaricious persons; *Sabbath breakers*, non-worshippers of God, and blasphemers; who rob God in any way of the time, the recognition or the glory, that justly belongs unto him.

All these are warned, while they remain in their sins, not to come to the holy table of the Lord.

Furthermore, we debar all impenitent violators of the NINTH commandment.

Liars and hypocrites; *talebearers*, gossips and slanderers; all who are *careless of their own reputation*, dignity and honor; who are guilty of indiscriminate confession of their failings and sins to their fellow men; who cannot discreetly keep personal or family secrets; who *do not regard a friend and brother*, so as to esteem him charitably; cover his faults and infirmities, acknowledge all his gifts and graces; discourage talebearing and gossip, and seek his salvation and sanctification.

Plaintiffs who lay against any defender an unjust charge, or suborn witnesses to swear falsely; *defendants*, who unjustly deny a righteous charge, or by the aid of advocates, witnesses, bribery or otherwise seek to evade, under the covert of the law, the righteous punishment of guilt; *witnesses*, who when summoned to give testimony refuse to come; or who in testifying, violate the vows that they have previously taken upon them to tell the truth, the whole truth and nothing but the truth; All *lawyers* who engage in an unjust cause, or consider it as a part of their calling to defend iniquity and sin; *jurors*, who listen negligently to the progress of the case, who do not seek to gain all the light that is possible to be obtained, upon the merits of the whole transaction,

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who finally vote carelessly or perfunctorily in passing judgment, or allow themselves to be driven into a vote contrary to their better judgment; who, stubbornly, against light and knowledge, delay the bringing in of a verdict by a mere refusal to vote with the majority; *judges*, who pronounce a rash, partial or unjust sentence.

All who *are guilty of unseasonably speaking the truth*, or of being unduly silent, when the truth ought to be spoken.

All *legislators* who enact laws, making it easier for the rich, under like circumstances, to gain justice at a court of law, than for the poor.

All who *refuse to recognize the Lord Jesus Christ* as judge of the quick and the dead, and that all processes of earthly courts are under his constant and watchful scrutiny.

All those, are warned, while they remain in their sins, not to come to the holy table of the Lord.

Finally we debar all impenitent violators of the TENTH commandment.

Persons discontented, fretful, sinfully peevish, ungrateful to God for his many blessings; envious men and women, who are constantly grieving over their neighbors' prosperity and happiness; covetous persons, inordinately desirous of the possessions of this world for personal or other ulterior purposes,

All who do not glorify God in their persons and possessions; who exclusively use the blessings of this life for private and selfish ends; who conceive, contrive or compass their neighbors' downfall, in order to effect his destruction.

All these, breakers of the ten commandments, while they remain in their sins, do not let them come to this holy table of the Lord.

In order that we may prove to you that we have in no case exceeded our commission in thus debarring from the table of the Lord the sinful and unworthy, we will read in your hearing the following passages from the divine word, which comprise but a few from among the

many similar portions found in the Scriptures bearing upon the same subject:

Romans 1:28-32, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant breakers, without natural affection, implacable, unmerciful;

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

I. Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Gal. 5:19-21, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God."

Eph. 5:5, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

Rev. 21:15, "For without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie."

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Seeing then that these things are so, who among us to-day can be counted worthy to come and sit down at the Lord's table. How is it possible for fallen man, in such a solemn ordinance as this, to approach into the presence of the eternal King of kings and Lord of lords? Have we not all sinned and come short of the glory of God? By nature are we not all the children of disobedience? "Who then hath clean hands and a pure heart who hath not lifted up his soul nor sworn deceitfully?"

Although the means of approach into the presence of God, upon the basis of original righteousness and personal merit, is for ever closed, yet blessed be God, there has, in divine love and mercy, been opened another way, a new and living way, even through the rent veil of the flesh of our Lord and Saviour Jesus Christ, by which the repentant sinner may find access to a throne of grace, and gain pardon and grace to help in every time of need. As the ministers of Christ, there has not only been made incumbent upon us the duty of debarring the unfaithful and unrepentant from the Lord's table, but we have also the authority and power granted unto us by Christ to invite all intending communicants, who leaning by faith upon the Saviour and coming forward in an orderly manner, earnestly desire by their participation in the sealing ordinance of the supper, to show forth the Lord's death until he come.

In the name of the Lord Jesus Christ, the only King and Head in Zion, and by his authority, we do hereby invite to the table of the Lord:

All who love the Lord Jesus Christ in sincerity and in truth; who, although they may be guilty of most grievous acts of rebellion and sin, have sincerely repented of their manifold transgressions, have confessed these humbly to God, and have resolved in the strength of the grace bestowed upon them, to forsake all their iniquities, and

with reliance upon the Holy Ghost, to live a life becoming the Gospel.

All who, having cast down the weapons of their warfare, are humbly resting upon Christ for salvation, as he is offered in the Gospel, having received the truth into good and honest hearts; all who have entered the church in an orderly manner, through the appointed door, the session, and who are living in due subordination in the Lord, to all those who are placed over them in ecclesiastical matters.

All who love God's people and desire the good of Israel; who come forward to the table with no ulterior motive, but with a humble and sincere desire as the servants of Christ to show forth the Lord's death until he come.

All who are truly consecrated in their persons and their estates to the work of Christ and to his cause; who are willing to spend and be spent in the Master's service.

All who accept and believe the doctrines of grace as revealed in the Scriptures, and as exhibited in the standards of the Reformed Presbyterian Church, and are living in the glorious hope of a blessed immortality.

All these are lovingly invited to come forward, and taking into their hands the emblems of the broken body and shed blood of Christ, show forth the Saviour's death until he come.

In order to demonstrate to you that we have not overstepped the grounds of our commission in these invitations, read with me, in Prov. IX., 1-5. Is., LV., 1-3. Matth. V., 3-12. I Cor. VI., II. Gal. V., 22. Rev. XXII., 17. Song II. 10-13. I. Samuel 9: 11-14.

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FIRST TABLE ADDRESS.

BY REV. NEVIN WOODSIDE.

While the communicants take their seats at the table, they will sing the following Psalm :

PSALM 24 7-10.

"Ye gates lift up your heads on high ;
Ye doors that last for aye,
Be lifted up, that so the king
Of glory enter may.

But who of glory is the King ?
The mighty Lord is this ;
E'en that same Lord, that great in might
And strong in battle is.

Ye gates, lift up your heads ; ye doors,
Doors that do last for aye,
Be lifted up that so the King
Of glory enter may.

But who is he that is the King
Of glory ? Who is this ?
The Lord of hosts, and none but he,
The king of glory is."

Intending communicants you will find the words of institution in I Corinthians II : 23-27. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread.

And when he had given thanks he brake it, and said, Take eat, this is my body which is broken for you ; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in

my blood; this do ye as oft as ye drink it in remembrance of me.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

It is not necessary that we detain you with a lengthened exposition of these words. It is evident that Paul did not invent the sacrament of the Lord's Supper. He received it from the Lord. He was under obligation to deliver this seal of the covenant of grace to the church as he received it. He was neither to add to it nor to diminish it.

The Sacramental actions recorded in these words are, "Taking the bread;" an act which symbolizes the assumption of our nature. "Blessing the bread," or setting it apart by prayer from a common to a sacramental use. "Breaking the bread;" signifying the breaking of his own body on the accursed tree. "Giving the bread to the disciples;" showing that he gave himself for them and to them.

That there might be a complete memorial of his love he took the cup also and he gave it to the disciples. He did not withhold the cup from the laity, but put it into their hands as the symbol of his blood shed for them. It was wine he took, the symbol of divine love. He chose the juice of the grape, not a concoction of water and drugs. The wine was selected as the best representation of the love of God to the sinner. It is not an insipid or dead thing, but it cheers and strengthens, and is a grand symbol of the active efficacy of the love of God. "Drink ye all of it."

All this was to be done in commemoration of his death. It was appointed to show forth his death. "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come."

We proceed according to his institution, example and command, to take these symbols and set them apart by prayer from a common to a sacramental use. Let us pray.

"Almighty God, we thank thee that thou hast provided abundance for the sustenance of our natural life, and that thou hast made such ample provision for our immortal souls. We thank thee for the covenant ordered in all things and sure. Thou hast thought upon us in our fallen condition and hast furnished the means for our elevation.

Thou hast sent thy Son into the world to seek and save sinners. Thou hast not withholden thine only begotten and well beloved Son, but hast sent him into the world to suffer and die for thy people. We thank thee for the assurance that he has died the just for the unjust; that life and immortality has been brought to light by the Gospel. We praise thee for the communion of saints. It is to us a glorious reality, a source of strength and joy. May this communion bind thy people together in a bond never to be broken. Forbid that any of us should be guilty of communicating unworthily. Let our sins be all blotted out of the book of remembrance. Give us faith this day to feed upon the heavenly manna.

Bless so much of the bread and wine as may be used for sacramental purposes at this time. We would, in the great name of the Lord Jesus Christ, set them apart from a common to a sacramental use. Bless all intending communicants with pardon, peace, joy and prosperity. Bless the whole church of Christ by whatever name called. Hasten the time when the church shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Hasten the time, O Lord, when the divisions in Zion shall be healed, and brethren kept apart by sinfulness and weakness shall see eye to eye.

May we, this day, have a sweet foretaste of the joys of heaven where there shall be no strife, no division, but all one in Christ Jesus. Prepare us now for partaking of these symbols of the broken body and shed blood of Christ. Pour thy Spirit out upon us in Pentecostal measure that thy work may be revived and thy kingdom extended. Bless our own department of Zion. Add to her membership, ministry, resources, influence and piety. Hasten that glorious time when the Reformation vine, carried across the ocean and planted in the wilds of America, shall extend her branches and bear much fruit to thy praise and glory. Lord, stop the evils that are coming in like a flood into thy church. Keep thy worship and ordinances pure, and destroy every evil which threatens the very life of thy church. Strengthen thy ministering servants, that, as public witnesses for thee, they may be able to finish their testimony. Prevent the elders in Israel from apostacy. Keep thy people as the apple of thine eye. Commune with us at this time, and make this the very gate of heaven to our souls. Dwell with us, O Lord, and leave us not at any time to ourselves. May we have the evidence that thou art present with us in a special manner this day. Preside at thine own feast, and accept of us and our services at this time through Jesus Christ thine own Son, to whom with thee and the ever blessed Spirit be all praise, honor and glory forever. Amen."

Matthew 22:4.

"Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage."

Intending communicants, these words are taken from the parable of the marriage feast, as recorded by Matthew. This parable is intended to convey to our minds the great truth of the relationship between Christ and his people and to set before our minds the fullness of the provisions

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made in the covenant of grace for all God's elect. You have been invited long ago to come to Christ, and cast yourselves upon his care, but it is necessary to remind all the people that they have been invited, and that all things are ready. Your appearance at this table is the evi-
dence that you have heard the providential voice of the Master, and have responded to the call; and in the judgment of Christian charity, it is the evidence that you have heard the internal voice of the Spirit, who blends his gracious voice with the bride's and says "Come." It is our great privilege and honor to be permitted, as authoritatively com-
missioned, to tell you what is ready. The Master has provided the bread the symbol of his broken body. It is plain bread, the staff of natural life. In preparing it the grain had to be bruised and ground into flour, to remind us that Christ "was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The wine is also provided, the juice of the grape, the symbol of his shed blood. As we drink the wine we are to remember that the grapes were bruised in the wine press, so that the sparkling wine in the cup reminds us of the sufferings of Christ. The bread and wine are not the body and blood of Christ, but simply symbols of his broken body and shed blood. Not only are these material symbols ready, but all spiritual blessings are ready—pardon, peace, joy in the Holy Ghost, light in time of darkness, comfort in the hour of sorrow, instruction for the ignorant, repentance for the transgressor, a hearty welcome for the returning prodigal, strength for the race that is set before you, triumph for you in the conflicts with the powers of darkness. His grace is sufficient for you. But the best news is that the Master is ready to plead your cause against the ungodly, to answer every accusation against you, to accompany you in your journey through the thorny paths of this life, to answer your prayers when offered in faith, however weak that faith may be; to welcome you

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to his own house and table, though others might try to exclude you from it; to commune with you from above the mercy seat and from between the cherubim; to sit with you as Joseph did with his brethren, and to make himself known to you in the breaking of bread. We trust you are ready to receive from his hands the evidences of his abounding love. We would not withhold from you any longer these symbols of his love which have been set apart from a common to a sacramental use by prayer. We take this sacramental bread and break it and give it to you his professing, and we trust real disciples, saying as he said, "Take eat, this is my body which is broken for you. This do in remembrance of me."

That there might be a complete memorial of his love, we are informed that he took the cup also after supper, and gave it to the disciples. We would not withhold the cup from the laity, but we put into your hands this sacramental cup saying, "Drink ye all of it; this cup is the new testament in my blood shed for many for the remission of sins, for as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

Believing communicants, having drunk of this cup there is something more prepared for you. You must soon leave this mount of communion and go down into the world again, and it is our privilege to inform you that provision has been made for you on the way. "Bread shall be given and water made sure." Is. 33, 16. Some of you have been in trouble, and fears are in the way, but you shall enjoy protection along the way until you bid adieu to earth and all its cares. The believer's place of defence shall be the munitions of rocks. You will carry something with you from this communion table which you will never forget and never lose. When Joseph sent away his brethren he gave them not only money but provisions for the way. They had corn with them for the friends in their own land. They had something to distribute, so have you. You must tell to others what great things the Lord

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hath done for your souls. Like the astonished people who saw the lame man walking, you can say, "We have seen strange things to-day." But greater things are in store for you. It is a blessed thing to be able to announce to you that heaven is prepared for you. Christ said, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Beloved brethren, we have had a foretaste this day of the blessedness of the saints' enjoyment in the realms of bliss. The Father, Son and Holy Ghost have communed with us in the breaking of the Gospel bread, and in this blessed ordinance of the supper. You have enjoyed the communion of saints on earth. You have been actuated by one faith, drawn by one love, comforted by one Spirit, fed at one table, with your eyes fixed upon one home. That home is ready for you; are you ready for it? To-day your preparation for it has been carried forward another step. This ordinance of the supper is not a converting, but a sanctifying ordinance. It is intended to increase our love to God, and our attachment to the house and ordinances of the Lord. One design of this fellowship is to increase our longing for heaven; that we might reach Paul's attainment, when he had a desire to depart and be with Christ, which is far better. Feeling that this is your desire to a greater or less extent, we now ask you to go from this table singing the praise of your Redeemer King, in the language of the forty-fifth Psalm:

"My heart brings forth a goodly thing;
My words that I indite
Concern the king; my tongue's a pen
Of one that swift doth write.
Thou fairer art than sons of men;
Into thy lips is store
Of grace infused; God therefore thee
Hath blessed for evermore.

SECOND TABLE ADDRESS.

BY REV. H. W. REED.

Christian Friends: As a help in directing your meditations as you are seated at this table of the LORD, we call your attention to the following passage: "And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." The relating of good tidings does not always lead to belief. There are some things told which to the hearer seem too good to be true. The more surprising the tidings, the more opposed to one's former convictions; and the more joyful they are to the hearer, the more improbability is there that they will be believed. The experience of Jacob is an illustration of this general principle. For twenty-two years he had mourned the loss of his beloved son Joseph. When the lad was but seventeen years old he had been sent by his father to "see whether it be well with thy brethren, and well with the flocks, and bring me word again." While the father was anxiously awaiting the return of his beloved son, his older sons came to his tent holding in their hands a bloody coat. Jacob recognized this coat as that of his son Joseph, and believed that he had been torn to pieces by an evil beast and devoured. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

Now these same sons return from their second trip

to Egypt to buy bread, and tell their father, "Joseph is yet alive, and he is governor over all the land of Egypt." "Jacob's heart fainted, for he believed them not." There could be no doubt that the sons of Jacob themselves believed the tidings they told their father. The glad sparkle of their eyes, the joyous tremor of their voices, the impassioned energy of their speech, betokened their own belief in the matters they related, but they failed to convince their father as "they told him all the words of Joseph."

To men who have been going down to their graves in utter misery have been proclaimed more wonderful tidings than were to Jacob. What he heard can be accounted for on the ground of ignorance of the true facts of the case. What we have heard is capable of no such explanation. And yet, these tidings proclaimed to us, when believed, beget unspeakable joy. The substance of these tidings may be thus expressed: Death is destroyed, and he who has the power of death, the devil; and we, who through fear of death, were all our lifetime subject to bondage are saved from our sins. Since Jacob could not believe the tidings his sons related; since the disciples could not believe the testimony of the women that Jesus was risen; is it incredible that we in the darkness of sin should refuse to believe in the greater tidings? The arguments of men do not suffice to persuade us to believe. Their eloquence cannot overcome our unbelief. Their own faith in the truths they declare, confirmed by speech and manner, do not carry conviction to the hearts of sinning and dying men. We are all like Jacob still; our hearts faint, and we believe them not.

What could not be wrought in Jacob by thoughts addressed to his mind, was effected in his heart by objects presented to his sight. "And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived; and Israel said, It is enough; Joseph, my son, is yet alive." Visible objects are an aid to speech

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in begetting faith. By them is confirmed through the eye what has been spoken through the ear. Great is the power of sight to persuade the mind of truth.

The tidings of salvation, spoken to men by the ambassadors of Christ, are also confirmed through the eye by visible objects. Not only are the sacraments, seals and signs, but they are also helpers both in begetting and strengthening faith in the good news of salvation for men. Many are they who have been moved to seek Christ as their Saviour by seeing the celebration of the Lord's Supper. But we must remember that the spoken word is not in vain; helpless would be the object seen, unless the truth had been first declared in speech. Sight confirms the hearing, but there must be the hearing before it can be confirmed. To you the Gospel has been preached. The messages of truth have been fervently presented to your minds by the authorized messengers of the *Lord Jesus*. The question these ministers wish to be answered is, what is your attitude to the truth proclaimed? As a method of answering this question, and as a token that you believe, your eyes are favored with the sight of the symbols of the *Lord's* broken body and shed blood.

As in preaching, so in seeing, you need the aid of the Holy Spirit, that your eyes may be enlightened, your mind renewed, and your spiritual powers in exercise to perceive Christ to-day; yea, to revive your spirits and help you to say: "It is enough: Jesus my Saviour is yet alive." Trusting that this Holy Spirit is working in your hearts and confirming the truth of the Gospel you have heard by helping you to see with your spiritual senses the objects presented in symbol to-day, I now in the name of the Lord Jesus Christ give to you the elements which represent his body and blood.

AFTER SERVING THE ELEMENTS.

When Jacob believed, despair gave way to hope. When he thought that Joseph was dead, he said: "I will

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go down into the grave unto my son mourning." When he is now persuaded that Joseph is alive, he says: "I will go and see him before I die." When we were "dead in trespasses and sins," we "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Believing in Jesus as our Saviour, and having our faith confirmed by the sight and the partaking of the symbols of his body and blood, we become possessed of Christ; we "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "Our conversation is now in Heaven;" instead of misery, despair, and a fearful expectation of judgment to come, we have hope as an anchor of the soul; God is now become our God, and we are now his people.

Hope imparted to Jacob a new energy. "I will go and see him before I die." He does not say, "I will wait till Joseph comes home to me." The love of his son revived in his heart. His eyes were hungry to see his form, his ears to hear his voice. He will go, not wait. Martha and Mary went to Jesus when they heard that he had come to Bethany. Lazarus came out from the grave when Jesus spoke. Saul went to Ananias to receive the commission Jesus had for him. When the prodigal son came to himself, he returned to his father's house. "Come unto me," is the invitation which rings in our ears. We believe, we hope, and we will put forth every energy to go to Jesus and see him, and to be with him forever.

Jacob went to Joseph in the wagons which his son had sent. Thus did he show his appreciation of his son's desire to have his father come to him. Thus did he show his regard for his son's thoughtfulness and love. He did not discard the conveyances his son had provided. So are we to go to Jesus in the way he has appointed and with the means he has provided. He knew the best way of reaching himself, and that is the way he has set before us. In this way it becomes us to go to him. He knew what

was needful to help us to reach him. These needful things he has sent to us. He has appointed the ordinances of his house. These it behooves us carefully, lovingly, and loyally to observe. Let this be our aim. Knowing that with Jesus we shall always live, let us appreciate his marks of affection and desire for us by using the appointed means of worship and communion with him. With this set purpose, go from this table of the Lord to live for him.

PSALM 45 5-8.

Thine arrows sharply pierce the heart
Of th' en'mies of the King;
And under thy subjection
The people down to bring.

For ever and forever is,
O God, thy throne of might;
The sceptre of thy kingdom is
A sceptre that is right.

Thou lovest right and hatest ill;
For God, thy God, most high,
Above thy fellows hath with th' oil
Of joy anointed thee.

Of aloe, myrrh, and cassia,
A smell thy garments had,
Out of the iv'ry palaces,
Whereby they made thee glad.

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THIRD TABLE ADDRESS.

BY REV. S. DEMPSTER.

Solomon's Song, 4:16.

"Awake, O North wind; and come thou South; blow upon my garden, that the spices thereof may flow out."

What does the bride here mean, believing communicant, as conversing with her beloved, she thus in such a signal manner apostrophizes the North and South winds? What does the church, whom the bride in this beautiful love song symbolizes, seek, when she prays for the operations and influences of the Holy Spirit to be communicated both in the keen biting blasts of the North wind, and the balmy fragrant zephyrs of the South wind? In speaking first upon the motions of the NORTH WIND, I would remark that it blows directly from the mountain fastnesses of the law.

From that forbidding region there came first of all upon you, exercised Christian, in your religious experience the winds of *divine revelation*. The word of God declared to you, a trembling culprit, that there is an infinitely pure and holy God, who cannot even look upon sin, and that you were in a state of rebellion against the majesty in the heavens. Now the law, being an infallible declaration of the mind and will of Christ, with reference to the lives and conduct of his intelligent creatures, is absolutely holy and just and good. God's word cannot tolerate sin, either in man's relationship to God, or in his dealings with his fellow man. It demands not only purity in life and action, but also in the very thoughts and affections. By man, in his unfallen and sinless estate, the law was loved and honored. With great anxiety, in the cool of the day, in

Eden, he looked for the appearance of his Father and his God. After the fall, however, the race desired no more to see God, but shunned his presence, hating and despising his law. Nevertheless, the actions of sinful men could not nullify the divine prerogative in demanding of us complete holiness; and hence a strong and steady wind of Christ-given revelation has in all ages blown down from the mountain fastnesses of the law. But although to the unrepentant the revelation of divine holiness and justice is awe-inspiring and dreadful, yet how greatly should we rejoice to-day, believing communicants, in the fact that Christ has condescended to give us a revelation of himself, enlightening our eyes and directing us to the Saviour; and how earnestly should it be our desire that others also may "hear the joyful sound," in order that they too may be enabled to "rejoice in the light of Jehovah's countenance."

Not only, was divine revelation needed, ye people of God, to lead you to the Saviour, but also through the law, you were made acquainted with God's hatred and *condemnation of sin*. When the Lord came down upon Sinai's summit, he was accompanied with thunder clouds, fire and thick darkness. A fence was placed around the mount, in order that no living creature might approach the spot glorified by Jehovah's presence. The law of the Ten Commandments was there in that solemn and awful place delivered, and simultaneously with its delivery came also the terrible ultimatum, "This do and thou shalt live." This made every son of Adam tremble, for no mere men since the fall is able perfectly to keep the commandments of God, but doth daily break them in thought, word and deed. How long we stood, quaking and astonished, under Sinai's burning mountain some of us cannot tell, but many of God's children have been so terribly exercised and frightened under the deep conviction of their sins, that like John Bunyan, their mind has seemed, for a time at least, to be entirely leaving them.

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Once more, let us notice another of the North winds with which all of Christ's children have become acquainted, namely, *conviction of sin*. There is oftentimes much suffering connected with true penitence, but would one of you believers, as you sit here to-day, say that these strong winds of conviction were not salutary in their effects, driving you, as they did, to the very foot of the cross, into the outstretched arms of Jesus? Nay, it is well for the church to pray without ceasing, for the North wind, to come through the preaching of the Word, and blow upon men's souls in order that they may see themselves as sinners before God, under wrath and condemnation.

But in the second place, let us look for a few moments at the work of the SOUTH WIND. This ascends from the tropical regions of gospel, grace and love, and its effects are highly medicinal, as graciously it fans the festering wounds made by the cutting blasts of the North wind.

And first, as I stand here to-day, my thoughts go back to the blessed results attendant upon *justification by faith*. This is an act of God's free grace as sovereign as the wind. Through justification the sins of the believer are all freely pardoned for Christ's sake, and he is received as righteous in Jehovah's sight, only for the righteousness of Christ, imputed to him and received by faith alone. We could never have justified ourselves in God's sight by any action of our own. We had no righteousness to plead as the ground of divine acceptance. But, only for the sake of the Lord Jesus Christ, our Redeemer, "there is now no condemnation" to us, the people of God, who are walking "not after the flesh, but after the Spirit."

But again, let me call your attention to the wind of *sanctification* that in like manner comes wafting to us southern blessings. Do you not feel it, to-day, fanning your brow ye faithful followers of the lowly Nazarene, as in obedience to Christ's command ye are showing forth the Lord's death until he come? Let us not forget that sanctification is not to be completed before death.

Here only it is a progressive work. Day by day, it is the blessed privilege of Christ's children to be "more and more dying unto sin and living unto righteousness." Descend, O Spirit of the living God, sanctify us thy people, as we now wait upon thee in the ordinance of the supper; blow upon thy garden this afternoon in order that the spices may flow out.

But finally, sitting as we do this winter evening in the gloaming, at the table of the Lord, do you not feel a faint scent of the perfumes of the Beulah country, borne upon the wind of our approaching glorification? "Brethren, it doth not yet appear what we shall be, although even 'now are we the sons of God;' 'but we know that when he shall appear, we shall be like him, for we shall see him as he is.'" Will not that be a glorious day, when all the elect of the Lord, redeemed and sanctified, shall be gathered home, and the copestone shall be placed upon the church of Christ with shoutings of "grace, grace, unto it?" Nay, as I think of the glory that is finally to be revealed in us, I feel my soul throb in sympathy with that of the Apostle Paul, when he exclaimed, "I have a desire to depart and to be with Christ, which is far better." May Christ be with us as we again go down into the world, fitting and preparing us for the final habitation of the saints in light.

PSALM 45 9-12.

Among thy woman honorable
King's daughters were at hand:
Upon thy right hand did the queen
In gold of Ophir stand.

O daughter, hearken and regard,
And do thine ear incline;
Likewise forget thy father's house,
And people that are thine.

Then of the King desir'd shall be
Thy beauty veh'mently:
Because he is thy Lord, do thou
Him worship rev'rently.

The daughter there of Tyre shall be
With gifts and off'rings great:
Those of the people that are rich
Thy favor shall entreat.

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FOURTH TABLE ADDRESS.

BY REV. NEVIN WOODSIDE.

Hosea 2: 14.

"Behold I will allure her and bring her into the wilderness, and speak comfortable unto her."

Intending communicants, the reconciliation of an angry God to his people is effected by Jesus Christ our Lord. God was angry with his ancient people for their wanderings, and their readiness to serve the gods of the heathen. But he would not keep his anger for ever. Neither would he allow his people to wander far from himself. He had a method of his own, which he was about to employ to bring his chosen ones back from idolatry and will worship.

First, he would allure the church by his own personal attractiveness. To allure is to attract or draw by gentle means back to God and the path of duty. The most powerful attraction is the mediatorial person of Christ. There are two natures in that one person. That mystery of godliness is so wonderful, that the angels on outspread wings, desire to look into it. But they cannot see it as the redeemed of the Lord can see it. The saved sinner views it with the eye of faith, not with the eye of curiosity. His is a believing, restful, subdued look. His eye is filled with the mediatorial person of Christ. He sees in him all that his soul can legitimately desire; the perfection of wisdom, power, goodness, justice, mercy and truth. He beholds him as holy, harmless, undefiled and separate from sinners. No eye so bright, no countenance so fair, no voice so sweet, no step so majestic, no arm so powerful, no hand so open, no heart so warm, no smile so benign, no whisper so fascinating as his. No wonder

the Spouse broke out in such raptures of praise, when the daughters of Jerusalem questioned her, and said: "What is thy beloved more than another beloved?" "My beloved is white and ruddy, the chiefest among ten thousand, &c., &c. His mouth is most sweet; yea he is altogether lovely."

Furthermore he will allure her by his tender sympathy. "I drew them with cords of a man, with bands of love." It is a human heart that throbs in yonder person, with such tenderness as no mother's heart can equal. The milk of human kindness, as well as the divine benevolence, flows out from his broad and unfathomable bosom. This is the secret of his marvelous attractiveness. The cords of a man are his tender sympathies. "He has a fellow feeling of our infirmities, and was in all points tempted like as we are, yet without sin." In all his providential dealings with us we feel the touch of his tenderness. He remembers we are dust, and he tempers the blast to the shorn lamb. "With us he dealt not as we sinned, nor did requite our ill." We find him cordial and considerate as a friend; condescending as a ruler; loyal as a brother; affectionate and constant as a father. There is no fickleness in his friendship. Being perfect in both natures, there can be no variableness neither shadow of turning with him. His melting look of tenderness to Peter subdued the erring spirit of the apostle, immediately after he had denied the Master. His tears of sympathy at the grave of Lazarus brought comfort to the hearts of Martha and Mary. But the bands of love are added to the cords of a man. This is a stronger expression, and conveys to our minds the two-fold cord that binds the church and Christ together.

This bond of sympathy and love is indestructible. It is strong as death. Indeed it is stronger than death, for death cannot sever it. By this love sinners are drawn from Satan, the world and all its attractions to Christ the head of all spiritual life and joy. Realizing that you have been drawn to him by these attractions to-day we will not

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longer withhold from you the symbols of his body broken and blood shed. We take this sacramental bread and break it, and give it to you, saying, "Take eat; this is my body which is broken for you. This do in remembrance of me." Following his blessed example we give you this sacramental cup, saying, "Drink ye all of it. This cup is the New Testament in my blood shed for many for the remission of sins. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

But why bring her into the wilderness? It is a strange way to express love to take the object of it away into a cold, barren, houseless place. But he has an object in view. In the wealthy city, in the fertile valley, in the rich pastures, among lofty cedars and fruitful vineyards of Lebanon there was much to attract the human heart. To take her to the wilderness was to remove her from the allurements of this world. There must be a distinction between the church and the world. She was never purer than when she was passing through trials of persecution, poverty and ostracism. The Waldenses were kept from the corruptions of Rome by being lured to the mountains of Piedmont. There their minds were not distracted with wealth, fashion and pleasure. They had time for reading, meditation and converse with God in prayer. Their minds were not blinded, nor their hearts hardened by contact with the men of the world who are lovers of wealth, pleasure and fashion more than lovers of God. Our ancestors in the British Isles were never so pure, heavenly-minded and loyal to Christ as amidst the fires of persecution during the reign of the Stuarts. Your separation from the world is the greatest blessing you can have.

But what is the object in bringing about this separation? The valley of Achor, that is troubling, was given to her as a door of hope. He would speak comfortably to her. The language of this passage means that he would speak to her heart. It would not be a sound in her ear, indistinct and uncertain but an affecting voice to

assure her of his love. The discovery of his love to her would make her ashamed of her sins and lead her to mourn over them. She would be led to enjoy his fellowship without the interruptions that might arise in other places. Moreover she would be satisfied with him. She would be ready to say, "Whom have I in the heavens high but thee, O Lord, alone, and in the earth whom I desire, besides thee there is none." He has spoken comfortably to your hearts this day. You have seen by the eye of faith the glory of his mediatorial person; you have felt the power of his love, and tasted the sweetness of his sympathy as a company of his redeemed people, gathered around his own table this day. Let your gratitude abound as you retire from this table, singing as you go, his praises in the language of the forty-fifth Psalm in continuation.

PSALM 45 13-17.

Behold, the daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

She shall be brought unto the King
In robes with needle wrought;
Her fellow virgins following
Shall unto thee be brought.

They shall be brought with gladness great,
And mirth on every side,
Into the palace of the King,
And there they shall abide.

Instead of those thy fathers dear,
Thy children thou mayest take,
And in all places of the earth
Them noble princes make.

Thy name remembered I will make
Through ages all to be:
The people therefore evermore
Shall praises give to thee.

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FIFTH TABLE ADDRESS.

BY REV. H. W. REED.

Christian Friends:

As an aid to your meditations we ask you to consider these words of the Prophet: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old." Micah 7: 20. This prophet was commissioned to state the LORD'S controversy with his people, and to be the LORD'S mouthpiece in pleading with Israel. Heavy is the task which is given him to declare the judgments which are to come upon the land on account of the sins of the people. But his task is lightened by being permitted to proclaim many promises of deliverance and of future blessings. The prophecy which begins with a description of the LORD'S terrible coming ends with an assurance of his faithfulness in performing his mercy and his truth. "Thou wilt perform the truth to Jacob, and the mercy to Abraham."

In mercy God called Abram from Ur of the Chaldees and promised to make of him a great nation. What was mercy to Abraham became truth to Jacob. The promise which God made to Abraham was made to him and to his seed, and Jacob inherited this promise. The word of the LORD was pledged and became truth to Jacob. "Abraham stands for all those, who in him and in his seed should be blessed, those who were *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,* in no covenant or relation with God, as well as those who were the children of the faith; heathen, as well as Jews. Jacob represents those who were immediately his children, such of the children of Israel as were also the true Israel

and children of faithful Abraham." God's goodness to Abraham was mercy; and to Jacob truth. This relationship is thus expressed by Paul in his epistle to the Romans: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that the Gentiles might glorify God for his mercy."

Mercy has a wider range than truth. It is mercy to Abraham as the father of many nations; it is truth to Jacob one of the many nations that sprung from Abraham. It is mercy as God of his own free will determined to bestow on sinful dying men the blessings of salvation; it becomes truth as God receives those, who accept the salvation he has offered into covenant with himself. We as believers are first the objects of God's mercy; having accepted salvation we become the recipients of God's truth. Mercy is God's doing us good; truth is God's fulfilling his promises to us.

Both mercy and truth are to be highly valued by us. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." By mercy are we brought into covenant with the Lord, and by truth do we enjoy the blessings of this covenant. "The law was given by Moses, but grace and truth came by Jesus Christ." "Grace is God possessed; truth is God known." To Jesus Christ and his work do we owe this possession and this knowledge. Great should be the value we place upon these blessings. "Whatever outward appearance may threaten we should settle it steadfastly in our minds that while grace enables us to obey the Lord's will we need not fear that Providence will cause us any real loss. There shall be mercy in every unsavory morsel, and faithfulness in every bitter drop; let not our hearts be troubled, but let us rest by faith in the immutable covenant of Jehovah, which is ordered in all things and sure."

It is matter of praise and consolation to know that the Lord will perform his truth to Jacob and his mercy to Abraham. All true believers have obtained mercy just as

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did Abraham, and all true believers constitute the true Jacob. This assurance belongs therefore to all true believers in the Lord Jesus Christ. We by our presence to-day at this table of the Lord profess ourselves believers in the Lord Jesus, and this assurance is one on which we can lay hold for comfort in all the trials and sorrows of life and for strength in all the labors and weariness of service for Christ. God performed his truth to Jacob and his mercy to Abraham by delivering Israel from Egyptian bondage. The hearing of their sighs and cries caused him to remember his covenant which he in mercy made with Abraham and in truth confirmed to Jacob. In mercy God announces the judgments which are to befall men on account of their sins and in truth does he inflict these judgments upon the impenitent and grant pardon to those who repent of their sins and confess their faults before God. We know how his mercy to men has been shown and how faithful he has been in fulfilling his prophecies and keeping his promises. With how much assurance can we sing, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens."

In mercy are we permitted to enjoy this feast of the Lord. In truth performed are we brought to his table to-day. Let your minds be occupied with thoughts of God's mercy, and your hearts filled with remembrances of his truth, as now you receive the appointed elements of this feast.

AFTER THE GIVING OF THE ELEMENTS.

No doubt your souls are now ready to exclaim, "Judgment and justice are the habitation of thy throne: mercy and truth shall go before thy face." But as you thus sing, remember that these things were sworn to your fathers from the days of old. A promise of deliverance

from the bondage and guilt of sin was made to our first parents in the day when they were driven from the Garden of Eden. A promise of protection from desolating judgments, confirmed by a covenant which is kept in remembrance by a sign, was made to Noah after the flood. A promise of blessing in the seed of Abraham was made to all nations when Abram was called from Ur of the Chaldees. These promises are confirmed to men by solemn covenants. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." At Sinai the Lord again took the people into covenant with him. Truly could the prophet say, "Which thou hast sworn to our fathers from the days of old." More truly does this language besit us. The world has experienced to our day the Lord's performing his truth to Jacob and his mercy to Abraham. The proofs have accumulated, and are still accumulating, that the Lord is faithful. Comforting were these words of the prophet to the people of Israel in the hour of impending woe. Comforting they are to us in this hour of celebrating the Lord's performing his truth to Jacob and his mercy to Abraham. In doing this in remembrance of Christ, we have had attested to us the truth of the promise here made.

We have here a promise upon which we can rely in all the changing scenes of life. What the Lord has sworn to our fathers from the days of old he has sworn to us, as we over the symbols of Christ's body and blood have renewed our covenant with him. It behooves us to keep this covenant and do our Master's will. We have every assurance that the Lord will be true to us. It behooves us to be true to him. If we fail in securing the blessings of the covenant, the fault is ours, not God's. Let us realize our weakness, our dangers, and our need of help. Let us seek the aid of the Spirit to believe God, to depend on his faithfulness, and to be to us a present help in all times of need. Going from his table to daily service for God in the world is to us a time of the greatest need. As thus

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you go make it your aim, with God's help, to be true
and loyal in the paying of your vows.

PSALM 103 1-5.

O thou my soul, bless God the Lord;
And all that in me is
Be stirred up his holy name
To magnify and bless.

Bless, O my soul, the Lord thy God,
And not forgetful be
Of all his gracious benefits
He hath bestowed on thee.

All thine iniquities who doth
Most graciously forgive;
Who thy diseases all and pains
Doth heal, and thee relieve.

Who doth redeem thy life that thou
To death mayest not go down;
Who thee with loving kindness doth
And tender mercies crown.

Who with abundance of good things
Doth satisfy thy mouth;
So that, e'en as the eagle's age,
Renewed is thy youth.

CLOSING ADDRESS BY REV. NEVIN WOODSIDE

Exodus 19: 4, 5.

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation."

Beloved Brethren: These words were spoken by God to Moses when he was called up to the mount to receive the message of the Lord. The people were to be reminded of what the Lord had done for them. He bore them on eagles' wings, that is, he carried them very tenderly along the journey, as the eagle would bear her young ones away from danger. As the children of Israel had much to be thankful for, so have we. They were preserved in times of danger and trial. Provision was made for them when they were unable to do anything for themselves. Guidance was furnished in the trackless wilderness. Bread was furnished when there could be no cultivation of the soil. As truly as the Israelites saw the works of the Lord, so have we seen the doing of his hand. This is the thirty-fourth time we have been permitted to lead you up to the mount of communion, and you have tasted of the sweetness of the divine tenderness, and you have enjoyed his constant care, and the provision he has made has been abundant. You have lacked nothing. The duty of the hour is to call to remembrance all that the Lord has done for us. Amidst the most trying vicissitudes the congregation has been preserved and increased. During the last three years, the

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most trying in the annals of our history, every demand of a financial kind has been met, without borrowing money from anyone. Salaries have been promptly paid, and the people have been held together by bonds of truth and fraternal love. The aim of all our labors among you has been to bring you to God. You have been brought through the instrumentality of a preached gospel, into covenant fellowship with God. He brought you to himself, and this is the greatest privilege you can enjoy. The hand of the Lord has been very evident in everything that has transpired among you. "The right hand of the mighty Lord doth ever valiantly."

At the close of this memorable communion, two things are required of us all; namely, whole-souled submission to his will, and careful observance of his covenant. You have, this day, made a good confession of Christ. You have renewed your covenant with him. You have pledged yourselves to stand for his rights in the church, the nation, the family and the individual heart. We recognize no king but Christ in the church. We will not allow any usurper to take his place and change the government, laws and ordinances of his house. He has not left the church to be moulded according to men's wishes and fancies. She has her Presbyterian government, her two sacraments of baptism and the Lord's Supper, the seals of the covenant, her system of pure doctrine, her scriptural worship and discipline from him.

It is our duty to maintain the doctrine that this nation shall formally and constantly, through her rulers and laws, recognize the Lord Jesus Christ as the Prince of the kings of the earth. Moreover the family altar is to be repaired if it has fallen into decay. Surely you can say with the Spouse, this day, "When I found him whom my soul loveth; I held him, and would not let him go until I had brought him into my mother's house and into the chamber of her that conceived me." He must be brought into the family, as well as into the church. Nor is that all, this

day you have pledged yourselves to lead a life of personal holiness. Being made free you are not again to be entangled with the yoke of sin. Keep yourselves unspotted from the world. Your baptismal vows, as well as your public covenants bind you to a life of purity and godliness. When thus walking in the fear of the Lord, you can then look for the reward of grace mentioned in this striking passage. "And ye shall be unto me a kingdom of priests and an holy nation."

Christ is the great High Priest and all his people are assimilated to him. They stand in a holy and intimate relation, to him. He has offered the great sacrifice once for all, and they are to bring to the altar the offering of a broken and a contrite heart. This is a pleasing sacrifice to the Lord. Personal piety raises a congregation to the highest eminence in this world. A life of brotherly love of holy zeal, of missionary enterprise, of honesty, sobriety, uprightness, peaceableness, self-denial, diligence, and perseverance in every good word and work, backed by unswerving faith in the word, worship, power, mercy, goodness and person of Christ will be a standing testimony, that you are a kingdom of priests.

By the providence and grace of God you are separated to the divine service; and by your own act you have come out from the world and separated yourselves unto his work. This separation is not for a day. It is a permanent, an everlasting separation. It is not an experiment you are trying, it is a decided and final stand. You have declared this day that you stand, you and yours for all time, for the great Protestant Presbyterian, Calvinistic, Covenanted Reformation against all that is contrary to sound doctrine and the power of godliness, and that you will adorn the doctrines of God your Saviour by a life and conversation becoming the Gospel. Surely it is an unspeakable privilege to be permitted to speak to God the Father seated upon the throne of grace, in the name of his Son. This honor is to those who seek the Lord. In addition to this

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personal piety there will be another privilege, your official acts will be holy. In these days of trickery and treachery, political and ecclesiastical combinations, for place and power, it is well to know that there can be discipline and the administration of law and ordinances in strictest harmony with the mind of Christ. Our admission of members to the church, our exclusion of the unworthy, our reproof of the wayward and our acts of united worship, when performed in faith and in accordance with divine law, are all acceptable to God in Christ. As you go down from this lofty privilege this day, let Christ reign in your hearts. Let your voices now be attuned to sing with fresh delight the closing stanzas of the seventy-second Psalm.

After a solemn prayer, the great congregation sang with apparent delight these lines:

"Of corn an handful in the earth
On tops of mountains high,
With prosperous fruit shall shake, like trees
On Lebanon that be.
The city shall be flourishing,
Her citizens abound
In number shall like to the grass
That grows upon the ground.

His name for ever shall endure;
Last like the sun it shall;
Men shall be blessed in him and blessed
All nations shall him call.
Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel.
And blessed be his glorious name to all eternity;
The whole earth let his glory fill. Amen, so let it be."

Amidst breathless silence and solemnity the pastor pronounced the apostolic benediction.

HOME NIGHT.

The 19th of January, 1892, will long be remembered by the members of the Grant Street Church. The church was tastefully decorated for the occasion. The audience room was filled with an enthusiastic and cultured audience. Mr. William T. Kerr, who had taken an active part in the celebration from its inception, presided in a graceful and efficient manner. After a happy introductory speech, he introduced the secretaries, who read their reports, and the speakers of the evening. On the platform with the chairman were eight ministers of the Gospel, one medical doctor, the Sabbath School Superintendent, A. McDowell, Jr., and Prof. Sleeth, who by reason of a severe cold was unable to deliver the address which appears on another page. At the close of the addresses the pastor responded in a pleasant reply, led the audience in a fervent prayer of thanksgiving, and pronounced the benediction.

The ladies of the congregation, who have ever proved faithful, energetic and efficient, performed their part nobly. They had prepared a tempting luncheon for the whole congregation, and when the time arrived for the good things to be served, the work was done most expeditiously, to the delight and satisfaction of all present. It was a *love feast* among those who had known of the wonderful goodness of God through years of toil and faithful adherence to the truth. "It was a time of refreshing from the presence of the Lord." The visiting clergymen, without exception, and many others, expressed their high appreciation of the labors of the congregation as co-workers with Christ in extending and preserving the Redeemer's Kingdom. All returned home feeling humbled, as well as strengthened; by their Christian and brotherly intercourse, and the evidence of the Divine favor upon them.

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REPORT OF SESSION.

To the members of the Grant Street Reformed Presbyterian Church:

In honor of the thirtieth anniversary of the ministry of our pastor, Rev. Nevin Woodside.

Your session would respectfully report that during his ministrations as pastor, he has received into the fellowship of this church eight hundred and nine (809) persons, and baptised four hundred and two (402), a total of twelve hundred and eleven (1211.)

We unite with you in giving thanks for the great goodness of God in sparing his life to see this occasion, and that he has been permitted to preach to this people for more than sixteen years, and break unto them the bread of life and lead them up to the high mount of communion.

His labor of love among us has been highly appreciated, visiting the sick, giving them words of comfort and turning their hearts to the Lamb of God, our Saviour, the Lord Jesus Christ, that they might be ready to leave this world and its trials, and enter into that beautiful city which needs not the light of sun nor moon, for the Lamb is the light thereof.

Many, many of our loved members are gone; fathers, mothers, brothers and sisters, husbands wives and children who used to cheer the heart of our pastor. We miss them; but we hope to meet them again at the right hand of our Saviour in heaven, where there shall be no more parting.

To our pastor we extend our hearty congratulations, and our prayer is that he may be long spared to preach

the glad tidings of salvation, and we, as a session and people, resolve that we will do more in the future than we have done in the past. Our wishes are, that goodness and mercy may follow him all the days of his life, and in God's house forevermore his dwelling place may be.

By the Session,

JAMES McADOO, Clerk.

PITTSBURGH, PA., January 19, 1897.

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REPORT OF TRUSTEES.

In submitting this report, it has been deemed sufficient to give an account of the work done by your Board since Mr. Woodside became pastor of this church.

The five Trustees who stood by their pastor and supported the cause of the majority of the people in the controversy which began in Oak Alley Church in 1879, were:

Samuel Barckley, Hugh Young, Sr., H. J. McCracken, Josiah Stevenson and W. J. Neison.

These five, forming a majority of the Board, which was composed of nine members, declared vacant the seats of Alex. Black, Jas. W. Houston, Thos. Biggerstaff and Jas. Logan, and on June 21, 1880, appointed in their stead Jas. M. Sleeth, Jas. Newell, Alex. McCracken and Jas. Wilson.

Mr. Alex. McCracken declined to serve as a Trustee, and at a subsequent meeting Mr. John McNeilly was appointed, these latter to serve until the following congregational meeting.

The first meeting of the Board in our present building was held February 14, 1881, about which time arrangements were made with the Union Baptist Church people (now the Fourth Avenue Baptist Church) for temporary occupancy of the building, an agreed rental being paid for the use of it.

The first congregational meeting in this place was held March 28, 1881. The reports submitted at that time covered from November 1879 to date—a period of one and one-half years—and showed receipts to be \$3,813.31, expenses \$3,780.29, leaving a small balance in hands of the Treasurer, Mr. Josiah Stevenson.

The terms of Messrs. McCracken, Sleeth, Newell, Wilson and McNeilly, expired at this time, and Messrs. McCracken, Sleeth and Newell were elected for three years each; and Jas. Wilson and Jos. White for one year each.

During the summer following, Mr. Stevenson, who is still a member of our church, though not able to be present in person, went to Europe for his health, and Mr. Joseph Barckley was elected as Treasurer. He handled the funds of the congregation from that time until September, 1895, when he was succeeded by Mr. Alex. Baxter, our present Treasurer.

But the most important event of the year was the purchase of this house of worship, which was transferred to this people, July 27, 1881—the consideration being \$19,000.

Our people bent their energies toward paying for the property. The receipts for the first year were \$4,631.19; amount paid out, \$5,042.66, leaving a balance due Treasurer of over \$400.

At this congregational meeting, which was held in March, 1882, Messrs. Samuel Barckley, James Wilson and Joseph White, were elected as Trustees for three years each.

At the congregational meeting in March, 1883, Josiah Stevenson, Hugh Young, and John McNeilly were elected for three year terms, and Mr. Neison for two years.

At this meeting, reports showed receipts of over \$5,000, and the financial condition more encouraging than a year previous. By unanimous vote of the people the pastor's salary was increased from \$1,600. to \$1,800—or \$200.

The congregational meeting, held March 31, 1884, is one that will be remembered by those present at that time, when older members withdrew in favor of a younger element. We can distinctly recall the tribute paid the young men of the church by Mr. James M. Sleeth—a man who always had an encouraging word for everybody, and was a most warm supporter of any movement that tended

to advance the interests of the church. His friendship for his pastor was of the strongest kind—of this none can better testify than the pastor himself.

When he withdrew as a member of the Board he nominated Mr. W. J. McCracken, who was elected Secretary of the Board and served the people honorably and faithfully.

Mr. Sleeth lived but a few years after declining the honor of the position he held, but was always rejoiced to learn of the progress being made.

At this same meeting, Mr. H. J. McCracken, who also held the higher position of Elder in the church, declined re-election as a trustee and nominated Prof. Geo. M. Sleeth, who was elected and is still an honored member of our Board.

Mr. Jas. Newell was succeeded by Mr. Samuel Poole.

During the year following the Board increased the pastor's salary another \$200, making it \$2,000 per year.

During the next year Mr. Hugh Young died, after having served as a Trustee for over twenty-two years. All who had the pleasure of a personal acquaintance with him, will remember him as a man who was ever ready to take you by the hand on entering the church door, and always had a cheerful answer and good word for everybody.

The Board elected his son Wm. Young to take his place. The congregation approved of this action by electing William at their meeting in March, 1886, for a period of three years. He was again elected to succeed himself in March, 1889, but during that year he contracted an illness which resulted in his death. His services were highly appreciated. He was our precentor from the time we came here until March, 1888.

At the meeting in March, 1886, Mr. A. Ritchie, who is still a respected member of our Board, succeeded Mr. McNeilly, and Mr. T. D. Gillespie took the place of Mr. Josiah Stevenson.

During the year 1886 to March, 1887, good financial

progress was made and the reports submitted at the meeting held in March, 1887, showed a nice balance left in hands of Treasurer. At this meeting Messrs. Geo. M. Sleeth and W. J. McCracken were chosen to succeed themselves and Mr. W. J. Fleming took the place of Mr. Poole.

This, in the language of our President, was a pretty evenly balanced Board; there being sufficient young blood to keep the older ones thinking, and enough of the latter to hold the younger ones in check and apply the brakes if they were thought to be traveling at too rapid a pace.

The year from March, 1887, to March, 1888, was the first complete year under working of the envelope system of paying pew rents and collections, and while it was but in its infancy, I cannot pass without making a comparison to show its advantages over the old method of paying every six months, etc.

Data at hand shows that during the year from March, 1882, to March, 1883, the receipts from pew rents and collections were \$2,562.62. This is the biggest year I can find for revenue from that source. This first year under new plan, 1887 to 1888, showed the receipts from the same source to be \$3,934.79, an increase of more than 53 per cent.

The fact having been demonstrated that this was a much more satisfactory way of handling the revenue from that source, and one that was least burdensome to the people, the Board continued to urge its adoption and impress its importance upon the minds of the people, until at a congregational meeting in March, 1892, the receipts from pew rents and collections were shown to have reached the handsome sum of \$4,805.28, which was more than double what it usually was under the old plan.

At the congregational meeting in March 1889, the people, feeling that the pastor should share in the prosperity, increased his salary \$300 making it \$2,300 per year.

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tion to the income from the usual channels of weekly and monthly payments, over \$3,700; and the mortgage on your property was reduced \$3,500. Interest in this matter was greatly increased on account of its being our pastor's tenth anniversary in charge of the congregation.

In March, 1890, Messrs. Sleeth, McCracken and Fleming were elected to succeed themselves for another three years; and Mr. James Young was chosen to fill the unexpired term of his brother William deceased.

During the summer which followed, you sent your pastor and his family to Europe and gave him \$500 pin money in his pocket; the trip being insisted upon that he might regain his health which had been impaired by a long and dangerous illness; and in his absence, you put in these stained-glass windows, new ceilings in this audience room and the lecture room; and carpeted the entire surface of this floor. The call made to defray this expense was responded to promptly.

No change was made in the Board until March, 1892, when Mr. Alex. McDowell, Jr., took the place of Mr. James Young and during the same year Mr. James Matthews was chosen by the Board in place of Mr. Gillespie who had been elected an Elder.

The election in March, 1893, was the first one held under the new charter; when it was necessary to choose a full Board of nine members. The result was: Messrs. Barckley, Wilson and Matthews, three years each; Ritchie, Sleeth and McDowell, two years each; Baxter, Kerr and John Wilson, one year each.

At the congregational meeting held March, 1894, W. J. McCracken, W. T. Kerr and W. J. Fleming were chosen for a three year term and Mr. A. Baxter for one year.

In 1895 Messrs. Ritchie, Sleeth and Baxter were elected for three years each and during the year the Board appointed Mr. Samuel Scott to serve in place of W. J. McCracken resigned.

In 1896 Mr. Scott was elected for one year; Mr. John

Long taking the place of Mr. James Wilson, who had served as a Trustee for sixteen years; Mr. Samuel Barckley and Mr. James Matthews being elected to succeed themselves.

At a meeting of the Board in the early part of 1896, Mr. Wm. Moodie was chosen to fill the place of Mr. Matthews resigned. This makes your present Board of nine members: Samuel Barckley, President; A. Ritchie, Alex. Baxter, Samuel Scott, Geo. M. Sleeth, John Long, W. T. Kerr, Wm. Moodie and W. J. Fleming, Secretary.

Of the five who stood for the rights of the people, Mr. Samuel Barckley, who was made President at that time, still occupies that honorable position, and has been a member of the Board in this and the other church continuously for over thirty-five years—a record of which any one should be proud. He still takes an active interest in the work of the Board, and I feel that I voice the sentiments of all in hoping that he may be long spared to continue in the work.

Mr. Hugh Young died in 1887.

And now in conclusion, I wish to say that from the time we came into this building, or rather taking the statistics from the first Congregational Meeting held here, your Board of Trustees handled up to the present time within a fraction of \$90,000; an average of over \$5,500 per year. This we think is a most creditable showing, and we cannot close without urging the people to adhere to their obligations in this regard, and thereby cheer the hearts of Pastor, Elders, Trustees and all; but above all, honor the Great Head of the Church to whom we are indebted for what we have accomplished and what we possess.

Respectfully submitted,

BOARD OF TRUSTEES,

By W. J. Fleming, Secretary.

N. B.—The annual report of March 30th, 1897, shows the grand total receipts to be \$5,591.36. By a unanimous vote of the congregation, the pastor's salary was increased \$200, making it now \$2,500 per annum.—EDITOR.

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SABBATH SCHOOL REPORT.

Owing to the loss of the earlier records of the Sabbath school, complete figures to explain accurately all the membership, receipts and attendance, cannot be here shown. It is sufficient to know, however, that the school has always been a sufficient aid to the church.

The Sabbath school has properly been called—"the nursery of the church." An examination has demonstrated the fact that the largest proportion of those who have been attendants at our Sabbath school have sooner or later made their profession of faith, and have been received regularly as members of the church.

The following figures taken from the report of the past year, commencing with the first Sabbath of January, 1896, and closing with the last Sabbath of December, 1896, are an indication of what our strength is:

Number of sessions during year, 46.

Total amount of collections, \$280.82. Of this amount \$182.36 was for missionary purposes.

The present officers and teachers of the Sabbath school are:—

Superintendent—Alex. McDowell, Jr.

Assistant Superintendent—Prof. Geo. M. Sleeth.

Secretary—Joseph P. Kerr.

Treasurer of mission fund—Thos. Downey.

Librarian—Charles J. Kerr.

Assistant Librarians—Joseph G. McAmbley and John Fulton, Jr., and sixteen teachers, viz:—

Prof. George M. Sleeth, Class No. 1.

Mr. John McCollum, Class No. 2.

Mr. James McCambly, Class No. 3.

Mr. Thos. Downey, Class No. 4.

Miss Elizabeth Ritchie, Class No. 5.
Mr. James Shaw, Class No. 6.
Mr. John Fulton, Sr., Class No. 7.
Miss Lydia McClure, Class No. 8.
Mr. Thomas Wallace, Class No. 9.
Miss Annie Woodside, Class No. 10.
Miss Martha McCambly, Class No. 11.
Miss Margaret C. Kerr, Class No. 12.
Miss Margaret Wilson, Class No. 13.
Miss Mary Wilson, Class No. 14.
Miss Annie Henderson, Class No. 15.
Miss Melzina B. McAmblay, Class No. 16.

Respectfully,

JOSEPH P. KERR, Secretary.

LIBRARIAN'S REPORT.

The Library of the Church to-day numbers five hundred and eighty-two volumes. They were selected carefully by a committee from the Sabbath School and Session, and consist of some of the best writings in the English language, in history, biography, etc; among these volumes are those teaching the distinctive doctrines of our church. It is not so encouraging to report that fewer books have been taken out within the past few years than formerly, although this may be attributed to the remarkable cheapness of books and the desire of all who can to own a library in their homes.

We shall endeavor during the year just entered upon to add to these we now have, so that the library may be large enough to justify book loans to every church member who may desire them. Catalogues showing all the titles of books on hand may be obtained from the Librarian or assistants by any member of the Church or Sabbath School. This invitation is given cordially to all.

CHARLES J. KERR, Librarian.

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REPORT OF LADIES' AID SOCIETY.

The Ladies' Aid Society was organized at the suggestion of one of our old members, Mrs. Sarah Shaw. In the fall of 1885 Mrs. Nevin Woodside called a meeting of the ladies of the church, and put forward the idea. That day the society was formed with an enrollment of 51 members.

Its object was for visiting and relieving the poor, and to assist in liquidating the church debt.

Mrs. Nevin Woodside was elected President; Mrs. McKelvey, Vice President; Miss Maxwell, Treasurer; and Miss Mary Young, Secretary.

In 1886 Mrs. H. J. McCracken was elected President; Mrs. McKelvey, Vice President; Miss Maxwell, Treasurer; and Miss Young, Secretary, which positions were held from 1886 to 1895, except that Mrs. Woodside filled Miss Maxwell's unexpired term, and Miss Martha Young was elected to succeed her sister, Mrs. Webb, and served for two years, after which time Mrs. Alex. Scott was Secretary. In 1896 Mrs. Nevin Woodside was elected President; Mrs. Samuel Barckley, Vice President; Miss Melzie McAmblay, Treasurer; and Mrs. Frank Rea, Secretary, which positions they all now hold.

As we believe that we are not to let our left hand know what our right does, we have no record to read of the relief that has been accorded to the poor and needy, except to state that one of our charities was helping two of our old ladies to find a comfortable and congenial home in the Wilkinsburg Home for the Aged.

Our receipts from 1885 to the year ending October 31, 1896, were \$5,608.21. Of this amount \$1,900 were given to the Board of Trustees to help pay off our church debt.

In 1893 we spent \$406.25 in renovating the church. We have helped our mission in Toronto and also supplied books for our own Sabbath school, besides spending other small sums connected with church work.

And now, in conclusion, I wish to invite cordially all the ladies of the church, who are not members of the society, to become such at an early date, as it will only cost you twenty-five cents per month, and we feel that all should try and help us in our great work of charity and relief.

January 19, 1897.

MRS. FRANK REA, Secretary.

REPORT OF PROGRESSIVE MISSION BAND.

Progressive Mission Band of the Grant Street Reformed Presbyterian Church was organized December 31, 1892.

The object of the society is general missionary work, and the education of a native Hindoo for Mission work in India. Besides the education of Kitty Woodside Bates, the Sabbath School, Hospitals, visiting missionaries and Home Missions are lines of work along which the society has been acting.

The amount of money expended for these purposes during the four years of its existence has exceeded eight hundred dollars (\$800), with a balance in the treasury at the present time of \$37.27.

ELIZABETH RITCHIE.

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REPORT OF THE Y. P. R. P. LEAGUE.

On Sabbath evening, September 1, 1895, there was held a meeting of the younger people connected with this congregation in the lecture room of the church. This meeting had been called in pursuance of a plan to organize a society to help with the work of the church, and to enlist in active service the younger members.

The result of this meeting was the formation of an association which chose the name "The Young People's Reformed Presbyterian League," and whose expressed object is the advancement of the Christian religion and the support of the principles of the Reformed Presbyterian Church.

One of the principal works of the League is the holding of a prayer meeting on every Sabbath evening. For the arrangement of these a prayer meeting committee is appointed, which chooses and announces the subject of discussion for each one, and appoints one of the members to lead the meeting. The usual custom is to prepare a list of topics and leaders about three months in advance. The leaders of the meetings then appoint members to prepare papers and addresses bearing upon the topic thus prepared, and the result is that the meetings are very interesting.

About one-third the membership of the League comprises what is known as the Lookout-Committee. This committee is one of the most important agents in the work of the society. Its business is to take note of the attendance of members at prayer meetings, at church and Sabbath school, and to encourage and persuade all members to an active interest in the affairs of the society and church. On this committee devolves the duty of receiving strangers who visit the meetings and tendering them the courtesy of the society.

For the purpose of visiting members, who are absent from meetings, there is a Visiting Committee whose work is to keep those members in touch with the League, and evidence the interest of the League in them.

There is also a committee whose duty it is to co-operate with the Sabbath school to encourage members of the Sabbath school to join the League and to endeavor to increase attendance at the Sabbath school.

The League is subject to the authority of Presbytery, and its main governing Board is an Executive Committee, composed of the pastor of the church, a member of the session, the President of the League and the chairman of the various committees.

It is the business of this committee to exercise supervision over the affairs of the society to guide its efforts; to plan its work, and suggest new lines of labor.

As this is, as its name implies, an association of Young People, the social possibilities of the League are not forgotten, and there is a very efficient Social Committee, which plans and manages social meetings at stated intervals, which are held at members residences and in the lecture room of the church. To sum up all the accomplished work of the League since its formation one year and a half ago would require considerable time. It can be said however that it has proven itself able to successfully undertake considerable service for the benefit of the church, its members and the community.

It has held weekly prayer meetings which have had an average attendance of about forty-five persons. It has conducted them with decorum and made them profitable to those in attendance. It has developed to some extent in its members the ability to participate in public religious exercises, and so made them more useful members of the church. It has bound together the younger people of the church in a common love for her principles; it has made them better acquainted with her proud history, and has increased their zeal to serve her.

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Their association together has shown the members that they have much in common, has given them interest in one another, and has diffused a spirit of loving kindness that is very pleasant.

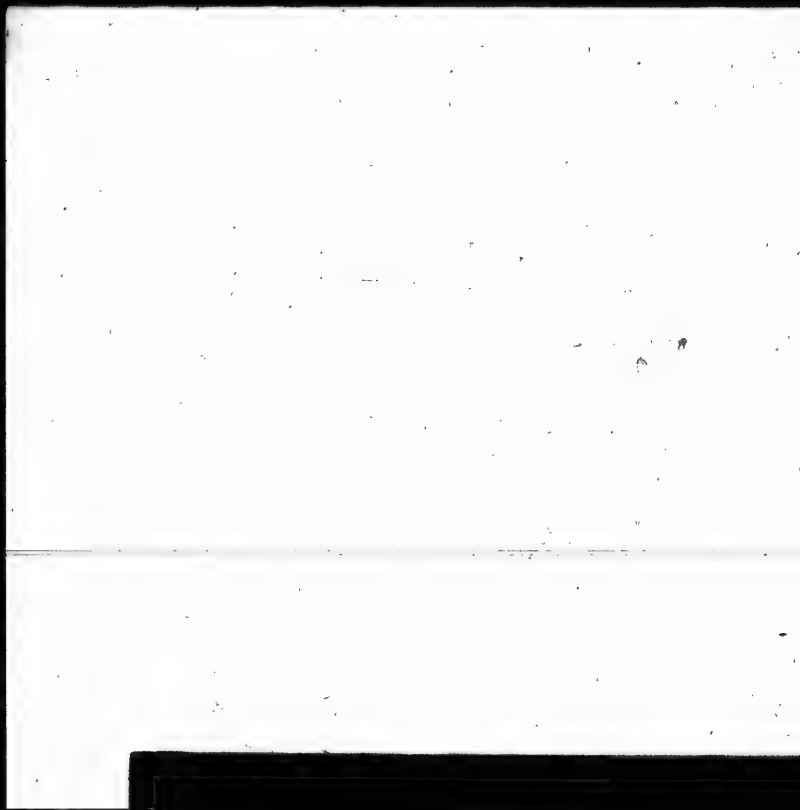
What service the League has been able to perform has given it zeal to do more, and it stands willing now to do anything it can, and will try to do all it can in testimony of its love for the church and its desire to serve her Master.

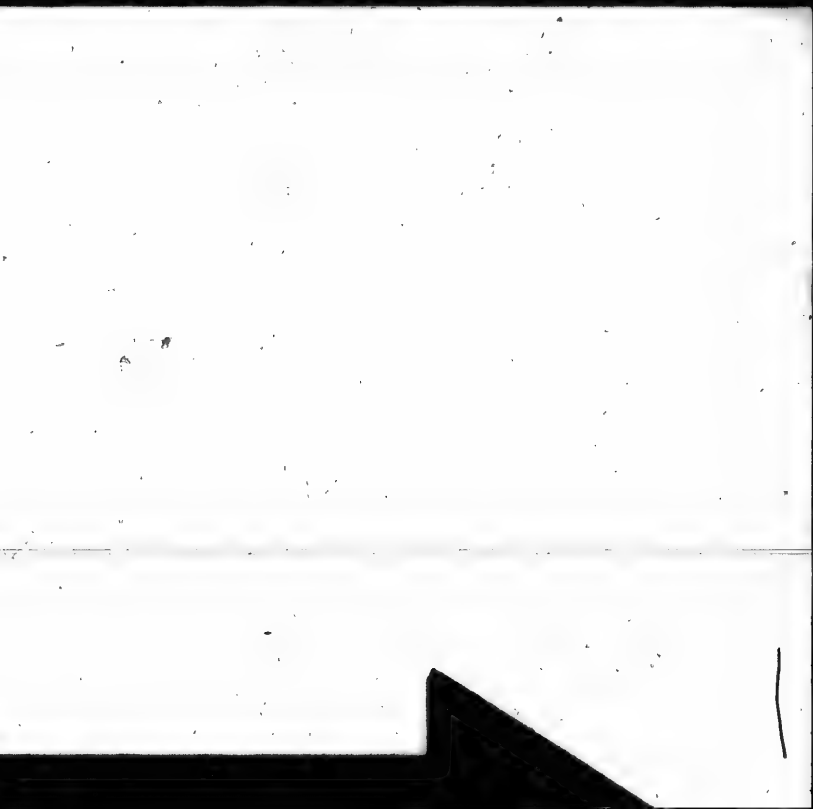
The plan of the League is well adapted to perform effective work. Every member shares in the service.

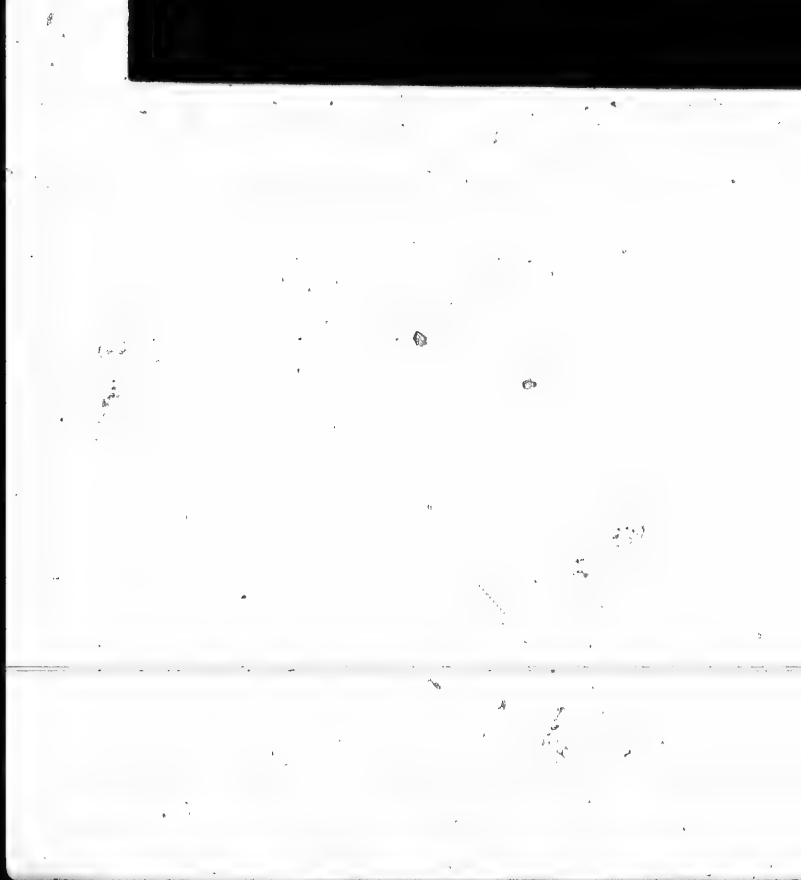
The officers consist of a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer, who perform the duties usually pertaining to such offices.

In addition, the entire membership is divided into committees to do the various kinds of work.

THOS. WOODSIDE, Secretary.









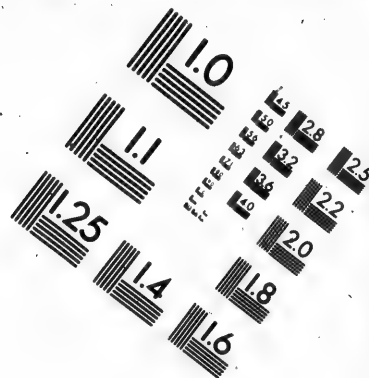
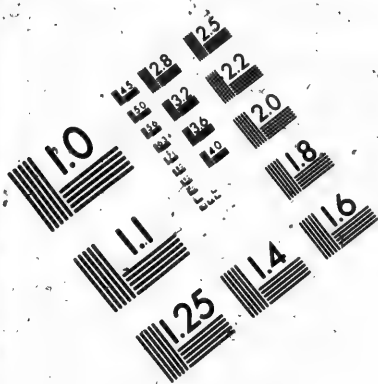
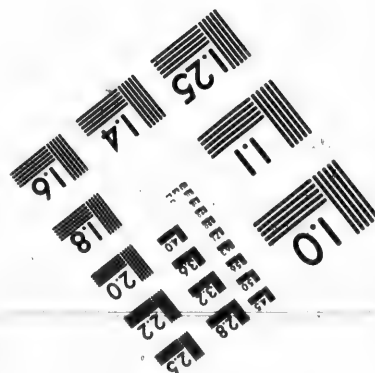
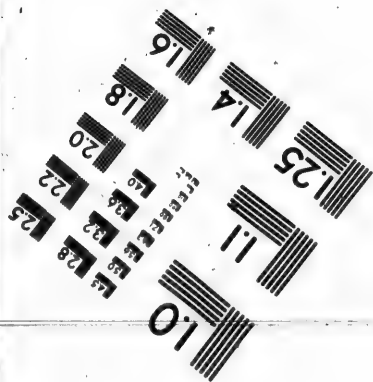
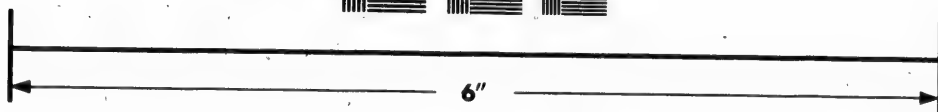
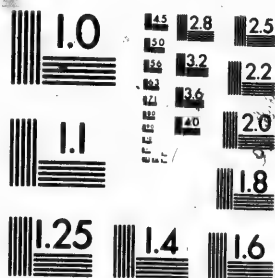


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REPORT OF INDIA MISSION.

At a special meeting of the Woodside Missionary Society held January 23, 1889, action was taken to open a mission among the heathen in India. Some months prior to this meeting correspondence had been opened with Rev. John S. Woodside about obtaining a Missionary to represent our congregation on heathen soil. Negotiations had been opened with Mr. John Lambert Cawood, a member of the Saharanpur Reformed Presbyterian Congregation, who had been licensed to preach by the Presbyterian Church. Mr. Cawood knowing our distinctive principles was willing to accept the responsible duty of preaching the Gospel, and carrying on mission work according to the laws of the Reformed Presbyterian Church. He and Rev. John S. Woodside selected the field, the city of Phillour, as the centre of operations. At the meeting referred to three-fourths of the Missionary's salary was subscribed in less than fifteen minutes. There has never been any difficulty in raising the salary of our Missionary. The Missionary Society enlisted the Sabbath School children in this work, and the monthly contributions of the Sabbath School have met the demands for the mission work in India. The amount raised for this grand work has approximated three thousand dollars. Our Missionary and his assistant have been promptly paid, leaving a balance in the treasurer's hands of nearly one hundred dollars.

A monthly report of the work done by our Missionary was received and read at our monthly meetings. It appears from these reports that Mr. Cawood preached the Gospel to two hundred and fourteen thousand four hundred and twenty-one men, and to twenty-three thousand seven hun-

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dred and fifty-one women. Being a licentiate he was not able to gather the fruits of his labors into congregations, but many have embraced Christianity through his instrumentality, and have been baptized by Presbyterian Missionaries and have thus renounced idolatry. In carrying on this work we feel that our own church has been blessed in return. The Missionary spirit has been kept alive and developed. Financially we have been blessed as well as in every other respect. God has honored us to send the Gospel to thousands who were perishing through lack of knowledge.

We very gratefully acknowledge the goodness of God in sparing the life and health of our Missionary. Although we have not seen him in the face, yet we know him as an efficient and energetic worker, and opposed to all that is unscriptural in doctrine, worship and labor.

We give God thanks that our beloved pastor has lived to see this foreign work prosper in which he took such a constant interest.

Respectfully submitted,

THOMAS DOWNEY,

Treasurer.

ADDRESS BY REV. W. J. HAZLETT.

Pastor Leasureville Presbyterian Church.

Mr. Chairman and Friends: Not long since, in a healthy weekly, I read an anecdote somewhat as follows: One of the district school trustees was a crank on the subject of fire, and when he called he always confined his remarks to a question addressed to the pupils as to what they would do in case the building should take fire.

The teacher, well acquainted with his hobby, prompted her scholars as to the answer, they should give to his accustomed inquiry.

When the Board called, however, this particular trustee, (perhaps from a desire to emulate his associates in their addresses) rose, and said: "You boys and girls have paid such nice attention to Mr. Jones' remarks; I wonder what you would do if I were to make you a little speech?" Quick as thought, a hundred voices piped in unison: "Form a line and march down stairs."

The chairman has just announced, awaiting us down stairs, delicious, steaming hot coffee, so if there be a movement in that direction while I am saying my piece, you must on no account put it to the prosiness of the speaker.

This makes me think of a sleeping story which goes this way: In a certain church 'way back, it might be seen—say heard—even during the sermon, that a few whiled away the time in sleep. And it was not altogether an unknown thing to the minister that it had been suggested, that the occasion was in the pulpit. However one day he noticed a man asleep before the sermon began. He called their attention to it, saying, "Ye canna blame that on the preaching for he's sleeping before I begin."

I'll try and remember my time limit, yet I trust to get to St. Patrick anyway.

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You might as well have a marriage without "the preliminaries" as an anniversary without congratulations. And that all may have justice, I'll begin with myself, for if I don't I'm not sure that anyone else would. I congratulate myself in that I am permitted to be present with you this evening and again look into your friendly faces.

There have been held now in this country for a number of years great big Scotch-Irish conventions, but often at such a distance that some of us common folk do not get there; so I think it's so nice and kind in you to have a wee—not so very wee—Scotch-Irish convention of your own that a person can attend and know that it is the genuine stuff. It is not without reason that I congratulate myself.

And now I may be allowed to congratulate your pastor.

We read in the lighter writings of Spurgeon somewhat thus: "Some widowers, when they get married, say that they did so to get one to take care of the children; but if I were a widower I would marry for one to take care of myself." So apart from my friend Woodside's accidents, I congratulate him on account of himself.

I congratulate him on the place he was born, though you may say, "He hadn't much credit for that." Well, Ireland is a good place to be born in, especially the North of Ireland, and I heard Judge Kirkpatrick say on this platform that all the Irish in America came from the North of Ireland.

There is perhaps no country anywhere more noted—for love and war—than Ireland.

Quoting from good authority up to the tenth century, Ireland bore the name of Scotia, or Scotland, and when the present Scotland was called Scotia, it was distinguished from Ireland as Scotia Minor, while the latter was called Scotia Major. Hence, Ireland was the first Scotland, and the first Scotchmen were Irishmen. I know you didn't all know that. Nor has it been altogether without appropriateness

that she has borne the appellation 'Isle of Saints.' There are evidences that her people had the gospel very early in the Christian era. It is believed by eminent authorities that the Scoto-Irish Church is the oldest of all the Protestant Churches represented in modern Christendom, and that this comparatively pure form of Christianity survived in the country until the beginning of the seventeenth century, when the organization of the Presbyterian Church in its present form took place. (History of the Irish Presbyterian Church, by the Rev. Thomas Hamilton, M. A., Belfast, Ireland.)

And, as in the fifth century, she was herself blessed by the labors of St. Patrick, so in the immediately succeeding centuries she in turn was not unmindful to send the same precious light to others. Hence in this, Scotland, Britain, France, Germany, Italy, are her debtors. And here there comes to my mind the Rev. Francis Makemie, from County Donegal, to whom the late Dr. Samuel J. Wilson of the Western Theological Seminary gives the name of "the father of the Presbyterian Church in America;" and was it not in Ireland that the pivotal battles—Derry and the Boyne—of civil and religious liberty were fought, which battles being practically the declaration of the independence of the Protestant religion in the British Isles and very largely in the English speaking world; and also, we believe, a mighty factor in the declaration of the independence of the United States of America a century later.

I congratulate Mr. Woodside also on the choice, he made of a country to live in. He made a good choice, notwithstanding that it has been said that Columbus could hardly miss it, it is so large.

America, opportunity, the place to get good, the place to do good. As Mr. Woodside's ancestry in the faith very largely, under God, brought this nation into being, gave it birth, so in like manner, the one whom we are next to honor, with three brothers and a sister, came with brain

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and brawn, with warm heart and earnest cultured soul to perpetuate and maintain it.

Let me congratulate him also on the great blessing of a large and vigorous body to shelter the large and generous heart beating within. Were it not for this warm and sympathetic heart, we would not as we are this evening, be here assembled.

But especially we congratulate him on the great work—the preaching of the everlasting Gospel—given him to do. We unite with him this hour in thanksgiving that his life was spared, his heart inclined to consider it, take it up and carry it on, now so many years, and that gifts and graces have been bestowed upon him to be a workman not needing to be ashamed.

The country has a place, a necessity, for the husbandman, for the ground, for the manufactory, for trades and commerce; but there is a tremendous necessity for the husbandman for souls.

I congratulate this congregation, in that you have such a pastor, and in having him so long—a pastor you can call your own, and whom your parents have called their own; one who knows you, cares for you, trains you, sympathizes, weeps, rejoices with you, prays for you, and leads you in the paths of righteousness in Christ Jesus.

You cannot fully understand and measure his anxiety, care and toil for you.

I know that your hearts are in accord with what I say as to this, and you desire to be true workers with him in this branch of the Master's vineyard, and you ask how? The answer is in one word—give him your sympathy. Sympathize with him as to his study—hours of close application and earnest thought, perhaps away during the day at the funeral or at the bedside of the sick; at times the hours for sleep must be given to preparation, that there be the word in season for you on the next Sabbath. Sympathize with him in his pastoral visitations, in his family cares, in his temptations, in his weariness of body

and mind. And so you will remember him, pray for him, and work with him; you will make glad his heart, give him new and increased zeal, courage and power in his work, to his greatly increased usefulness among you.

It is said that when Benjamin West, the famous American painter, was a child, he scratched some lines, calling it a picture, and showed it to his mother, who was not too busy to notice the childish effort. Looking at it she kissed him in commendation, and in after years, in speaking of his success in his art, he says: "A kiss from my mother made me a painter." Hence ever, the angel of cordial, Christian sympathy very largely makes the man, especially the minister, preacher, pastor.

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ADDRESS BY REV. J. T. MCCRORY, D. D.,

Pastor Third United Presbyterian Church, Pittsburgh.

I congratulate my brother, Mr. Woodside, first of all on the fact that he has been permitted for so long a time to preach the Gospel of the Son of God, to tell the glad tidings to suffering men. If there is any calling on earth that is to be desired above everything else it is the ministry of the word. The man who is so fortunate as to be called into this office is to be congratulated. His life is to be consecrated to the welfare of his fellowmen. He labors for the highest interests of men both temporal and eternal. Every life he touches is helped by the contact. To be permitted to carry on this good work for thirty years is something to thank God for and the one thus favored may well receive the felicitation of his fellowmen.

But I congratulate the congregation to which he ministers. It is something to have a pastor whose Bible has sixty-six books every one of them inspired by the Spirit of the living God. Not every congregation is so fortunate. There are not a few ministers of the Gospel to-day telling their hearers the old Book is not a safe guide. Jesus believed it was and Paul and John and Peter were satisfied to follow their Lord in their unswerving adherence to the truth of the old records but wiser teachers have arisen. They know Jesus was mistaken when he referred the authorship of the Pentateuch to Moses, the Prophecies to Isaiah, Daniel and others whose names the records bear. But fortunately for you Nevin Woodside is not one of these men wiser than his Maker or his Saviour. He tells you the Book is inspired. That the records are genuine. That the word can be trusted. That Jesus Christ was not mistaken neither did he intend to mislead.

Then too it is something to have a pastor whose decalogue has ten commandments in it. It is not an uncommon thing to find congregations presided over and ministered to by a man whose decalogue has suffered the loss of from one to nine of the Commandments. This city can furnish you a number of pastors whose decalogue is innocent of the fourth Commandment while the tenth, sixth, second, first and possibly others are not very seriously accounted of. Indeed the fragments of the old table Moses brought down from the Mount at the time of the dreadful apostasy would be entirely satisfactory in some quarters to-day. But such is not the attitude of the man who preaches from this pulpit toward the Holy Commandments. He believes the voice of Jehovah thundered from Mount Sinai. He believes God still speaks to men through the Moral Law, and he does not hesitate to tell you so. He believes men are still under supreme obligations to remember the Sabbath day to keep it holy, money and culture and greed and pleasure to the contrary notwithstanding. You are to be congratulated on having for a pastor a man of that character.

Then it is a matter for sincere congratulation that you have a preacher whose gospel has a Cross in it. There is a gospel of "sweetness and light" promulgated to-day that has become very attractive even to some apparently godly ministers. It does not harmonize with either the culture or the philosophy of the age to talk of the blood of the Lamb "that taketh away the sin of the world" as that uncouth cousin of Jesus Christ, John the Baptizer, talked of it. Sin and wrath and hell are harsh words and should not be intruded on cultured society even to save the souls of men though Jesus himself gave great prominence to them in his own teachings. Atonement by means of the blood of the crucified Saviour is not to be emphasized. But your pastor is not one of these advanced thinkers. On subjects of this kind, thank the Lord, he is not wise beyond the teaching of the Book. He is willing to follow Paul as he followed Christ in this as in every other regard. In this you are fortunate.

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And permit me to say in conclusion your pastor is to be congratulated that he preaches to a congregation that is willing to hear such a gospel. May he continue to be "as God's mouth" to you and may you continue to receive the word at his mouth and treasure it in your hearts and practice it in your lives.

ADDRESS BY REV. N. LUCCOCK, D. D.

Pastor of the Methodist Episcopal Church, Smithfield Street.

Mr. Chairman and Friends: As I entered the church a few moments ago, I heard a good lady exclaim with something like horror depicted in her face: "There goes another preacher." It reminded me of the expression of an Irishman as he was carried into the operating room of a Medical College. As he looked up at the number of students crowding around him, he cried out in terror, "Oh, Professor! are all these Doctors going to practice on me?" Well, from the formidable array on this platform I am inclined to think the outlook is rather serious for the victims.

I am very glad indeed to be present at this congratulatory service. It is certainly a singular sort of meeting in the eyes of a Methodist minister, who every five years at the utmost, hears behind him the warning voice of the Bishop, who, though he does not profess infallibility, yet plays it mighty well nevertheless, crying out, "Move on Salathiel." We Methodists do not believe in foreordination but work the thing among ourselves anyhow. However there is nothing mysterious or inscrutable about our decrees. We simply say that no man can helpfully serve a people more than five years, and therefore foreordain a move at the end of that time. Now here is a man who has served a people, they do tell me successfully and helpfully for seventeen years.

According to Methodist conviction such a man does not exist. But I should be the last man to dispute the existence of Dr. Woodside. He is about as substantial a piece of realism as one can find in ten day's travel. There he is sure enough with his particularly broad and immense head and heart. There is no disputing it, brother Nevin

is very much alive and stands four square to all the winds that blow. Surely he is an extraordinary man and possibly may serve a patient and long-suffering people. There must be some explanation of these things. Perhaps mine is as good as any.

Well, I congratulate him that he still survives. I am told that it is difficult to ride an elephant during a panic; but I suspect it is even more difficult to hold one's place in the pulpit during one or several of those panics that somehow periodically strike a congregation. A man once speaking with evident satisfaction of having passed through the French Revolution, was asked what he did. "Oh, well," he said, "I survived." Sure, enough, that was notable, indeed. Quite a number failed in that whatever else they did.

And I congratulate you, the dear people, that you thrive under this notable pastorate. A ministerial friend of mine once introduced a physician to a Sabbath school picnic with the merry remark, "Now, children, our next speaker is a physician; and you know that the more doctors you have about your bedside the nearer death you are." However, we are in no great danger, we have but one today." When the doctor arose, he said quietly, "Yes, children, I have known a patient to die with two or three physicians at his bedside, but, children, I have known one preacher to kill a whole congregation." Too true, alas! too true. But you thrive, and your vigor, prosperity and aggressiveness are the highest proofs of your pastor's able and fruitful ministry. I am glad to share your joy on this happy occasion. May you enjoy many years of blessed fellowship and prosper more and more, even unto the perfect day.

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ADDRESS BY REV. G. W. CRITCHLOW.

Pastor of St. John's Lutheran Church.

A PASTOR'S JOYS.

Among the joys may be mentioned, first, that of being loyal to the King; second, of being among regal followers; third, of doing the King's work for the good and glory of men.

It is not a work of responsibility only. The honors are not such as the world likes; the honor of humility, of faithfulness, is not most sought. Success is the only honor the world knows, but failure is sometimes a greater success, in God's view, than the most marked of worldly successes. To the pastor teaching the truth for the honor of God and the salvation of men, come honors and pleasures never dreamed of outside the service of the King. Men do not know, neither can they realize the thrill of pleasure it is to the pastor, when he has brought some profitable message to the hearts of his hearers, and hears in turn, "Your words have comforted me, have helped me in this difficult time of trial." But all such joys belong to this life, and will have an end; they will be forgotten—absorbed, rather, in the transcendently greater joy that is to crown the end of the faithful pastor's work. When the white-robed throng shall gather around the great white throne, the faithful minister will gaze in rapture inexpressible upon the souls he has fed and edified in Christ Jesus.

No class of toilers the world over has greater results to gladden toil or more glorious fellow-toilers. Titian was one of the greatest painters the world ever saw. His ideal of art was high, and often he threw his work aside because of its shortcomings. One day visiting the Dresden gallery he began to be filled with thoughts of greatest uplifting.

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He was seen standing before a picture, and filled with the intensest admiration. Drinking in the work of the artist he was heard say, "I, too, am a painter! I, too, am a painter! So with the preacher, though his work come ever so far short of the ideal work; though his failures are, alas, too prominent in the light of successes, he glories in that he is one of that royal band, whose glory is not equalled by that of any other class of toilers on earth. There are the Wesleys, Whitfields, Luthers, Augustine, Chrysostom, Paul, Jesus. One who ranks with such men is glorious in his companionship. Thank God, I, too, am a preacher!

In view of the fact that your pastor has spent thirty years in the service, has achieved successes beyond what your eye sees, he has also attained to even greater responsibilities. For these he is girding up his loins for new achievements. As he enters on the new decade of labors—efforts for your salvation as you look into his eyes, and your hearts warm to him, let each one of you say. By God's help I will stand by that man. I will not weaken his usefulness by my faithlessness; I will honor his work and zeal in the welfare of souls. So doing—his next public celebration will be more glorious than this. God grant it.

ADDRESS BY FRANKLIN B. MILLER, M. D.

I am glad to add my mite to the gratulations of the evening, though the opportunity to do so is an unexpected pleasure. My experiences with you and your pastor have been, in the main, under circumstances which were peculiarly capable of calling out and making prominent the true spirit that is in you both. Happiness and prosperity develop one set of virtues. On an occasion such as you have been celebrating during these past days, Christian fellowship and love and mutual confidence stand out to the view of your fellow Christians and the world about you. They are glorious to behold. But there is another set that develops only under severest trial of body and of mind; and these also I bear witness to as having shone out from both your pastor and his people during his late period of intense and prolonged suffering. You shared then in his suffering as you now share in his joy.

But I must speak more particularly of your pastor. I want to testify to the rugged manhood with which he bore physical pain which had tortured him through long days and sleepless nights almost to the limit of human endurance. And I could see behind it all a still deeper and more intense trial of his soul, as he seemed to feel that there was work for his Master urgent and important which he had keenest need to be at. It appeared to me that he might be learning again the old lesson, always new and always so hard for us to take to heart. It was being learned by Paul when he said, "but the word of God is *not* bound." It was being learned by that later saint, who, cut off from the work that seemed so urgent and so near his heart, penned this:

"God doth not need

Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best; his state

Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;

They also serve who only stand and wait."

Some such lesson your pastor seemed to have set for him by his Master and to me he seemed to take it well to heart. None but a strong and noble Christian manhood could endure as he endured under such trial of flesh and soul.

I congratulate you upon your long association with such a pastor. I congratulate you, sir, on your long pastorate over so loyal and devoted a people.

ADDRESS BY PROF. GEORGE M. SLEETH.

Ladies and Gentlemen: What is the meaning of our gathering here to-night? It is the recognition of the fact that upon proper occasion distinguished public merit calls for public recognition. It is a fulfillment of the Bible injunction, render unto all their dues. It is the generous and spontaneous outgoings of our nature paying tribute voluntarily in consideration of high personal worth as well as official integrity. Appreciation is one of the noblest sentiments of which the human mind is capable. To refrain from an expression of sentiment upon a proper occasion for its display is the vice of small minds; but it is the glory of generous spirits to manifest appreciation.

With such feelings we are assembled to break our alabaster box of ointment upon the head of him who has for so many years been our guide and leader, our companion and friend. For more than sixteen years now he has been our pastor, baptizing our children, joining in wedlock our youths and maidens, burying our dear dead, warning and inspiring the living, by voice and example, showing himself a pattern in patience, in meekness, in boldness, in love. We know him. No face is more welcome in our homes, no character more revered in our hearts.

How often we have sat in these pews and listened to that voice Sabbath after Sabbath! And what has been the nature of the doctrine? The truth most pure. No uncertain sound, no trimming, no shilly-shallying, but without fear and without reproach has been preached the Gospel as it is in Christ Jesus, the whole counsel of God—the truth, the whole truth, and nothing but the truth.

And how has this truth been delivered? I appeal to you who listen day after day. It has been in the demon-

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stration of the Spirit and of power. Eloquent—the lofty, simple, passionate expression of truths profoundly realized, of emotions sincerely felt, of high purposes intensely desired. Sincerity, simplicity, and power—these are the characteristics of our pastor's oratory.

I have spoken briefly of Mr. Woodside as a pastor and preacher. I now desire to speak of him as a man. Back of all shepherding, back of all preaching, higher than both and giving efficacy to both, is manhood.

Venerable Pastor and Friend: Let me picture you now to yourself as we see you and know you—for I think that it is in place on such an occasion as this. The most marked characteristic that you possess, the one that comes to me instantly, is your love of all things noble and good. You have a reverence for the God who made you, and for everything in man which is like God. You are free to let anyone know this, and yet the expression is always in keeping with the feeling you express—your tone is always sincere, and not to be mistaken when you speak of the holiest and best in life.

I think it is this reverence for the good that has bred the qualities I shall now mention. You are sympathetic. The old man has your sympathy, as he can see from the interest and attention you give him. He of your own age gets a warmth of brotherly kindness that is a delight to one who looks on and observes, no less than to the friend who receives the kind treatment you give him. To the youth you are sympathetic beyond all telling. To the child you have the care and kindness of a woman. None who approach you in the right spirit will ever be treated with neglect or coldness. You will appreciate his virtues to the full and give him encouragement and counsel in the way of truth and righteousness. He may with safety be frank about his faults to you, for you will help far more than you will rebuke, you will lift up rather than tread down. Sympathy is the band which holds the world together; you do your part to make it strong.

With this sympathy go kindness and gentleness. I ought to call the first always by that name which it bears in the Bible, loving-kindness. It is never simply a surface attitude which you assume; it is not mere courtesy; it is a mingling of love and of outward expression of love—love and kindness. I think of it many times when I see its manifestation in yourself. I think of it many times as I contrast what I have seen in you with what I so frequently see in others. The Bible word as I come across it recalls you to my thoughts again and again.

Coming now to mental qualities, as opposed to moral more particularly, you are reasonable. You are subject to influence, as every nature must and ought to be, but there is an independent spirit back in the rearward that governs you, and this spirit is full of reasonableness. In spite of the fact that your emotional nature is unusually strong, reason comes far from being an inferior element in your makeup. I wonder at this very greatly sometimes, for from what I have observed and from what I have read, the combination is rare.

As for that emotional nature, dear sir, it is your best gift. Let it never change from what it has always been. Guard it as you would your choicest treasure—it is your choicest treasure. Here is the secret of your power; here is the joy of your friends. It is truly a sensitive plant in that it is open to all influences. But it is as powerful as it is sensitive, especially when striving to impress others. The element of power is uppermost when it is giving instead of receiving.

Then again, your manner of life, its simplicity and strength, its work and rest, its noble calling, its cultivated tastes, its domestic charm, its hospitality, all of these are elements in your daily life and they form a goodly whole. Frivolity and affectation are far removed from you. Humor and sport and pastime have their place, but not a place of too much importance. Your manner of life is well balanced and wholesome. It is the life of a good gifted man.

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What shall I say then? Shall I say, may many more of these anniversaries be yours? Oh no, that is not the greatest of my desires for you. Let me say rather that for the good fight which you have fought, the struggle which you have been able to endure for all these years, honor is due you. And for the years to come, let them be many or few, but may they be as fruitful as the past has been, accept our appreciation of what has been and our hope for whatever is yet to be. May God bless you this day and all the days that are to come.

POEM.
WRITTEN FOR THE CELEBRATION
OF THE
REV. NEVIN WOODSIDE'S ORDINATION.

BY JOSEPH WHITE, ESQ.

Just thirty years ago to-day your pastor was ordained
A learn'd ambassador of Christ, who prominence attained.
His noble valor in the fold did gain for him a name;
A victor he was soon declared, a hero he became.

His armour he did buckle on, and for his Master fought,
And his efforts brought him honor that didn't come for nought;
And his manly form and bearing, with intellectual speech,
Brought many a doubting Thomas to hear him ably preach.

Thus many a weary traveler has come into his fold
And enjoyed the old, old story, so eloquently told.
While that event you celebrate of three decades ago,
Pray that his life may long be spared and trouble may not know.

O'er half his ministerial life your pastor he has been,
And stronger ties between the two are very seldom seen;
It looks more like parental love than ministerial care
To see such genial smiles of peace abounding everywhere.

Are you not a happy people with love so strong and true?
Have you not a Father's blessing, is God not kind to you?
Yes, He's blessed you with a pastor who labors not in vain,
Who has gleaned for you a harvest for your eternal gain.

You have had a grand reunion, with none to interfere;
You have had a sweet communion, when Christ was very near;
You have walked in pleasant places with pastor hand-in-hand,
Who is leading you in safety on to the better land.

There are many members here to-night who will not meet again
To celebrate a like event, for here you can't remain;
You're but sojourners here below with no abiding place
Until you fall asleep in Christ and meet him face to face.

PITTSBURGH, January, 1897.

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ADDRESS BY REV. J. W. HARSHA.

Pastor of the Fifth United Presbyterian Church.

Mr. Chairman: Some years ago the then famous Anna Dickinson arose to address an assemblage in a village in the interior of New York state. Advancing to the front of the stage she called out in her sharp, shrill voice, "What are we here for?" I repeat, What are we here for? The ubiquitous small boy in the gallery replied, "We are here to see you."

Now, my friends, I am glad that you are not here to see me. I am glad that this magnificent audience has not come here either to see me, or to hear me. But we are all here to-night to join in honoring one whom we love. And I am most happy to join in this splendid celebration, and count it a privilege to offer a word of congratulation, as my tribute of respect to the man we all delight to respect and honor.

I have known brother Woodside (perhaps I should say "father Woodside," for he was a kind father in the ministry to me on one particular occasion)—I have known him for a number of years. Do you, good people, know I owe your kind pastor a debt of gratitude; and I am glad of this opportunity to pay that debt as best I can.

Some twelve years ago, just as I had entered upon my seminary course in the Allegheny Seminary, I had charge, as Superintendent, of the Fifth Ward Mission in that city. We had to depend largely upon the pastors of the two cities to do the preaching in our evening services. One day one of our earnest workers in the mission, who was, and is, a most faithful member of this congregation, said to me, "If you ask our pastor to preach in the mission some evening I'm sure he'll gladly come over and help us."

I confess I was almost afraid to prefer the request. In my earlier life I was terribly afraid of preachers, and I had not at that time gotten away from that childish dread. However, I mustered up enough courage to come over to No. 25 Granville street, and with some fear and trembling sought an interview with Mr. Woodside.

As soon as we began to talk together, my fears fled, for I saw in him so much gentle kindliness, so much sympathy, so much interest in our mission work, so much concern for my own welfare and progress in my preparation for the ministry that I was at once relieved of my fears and encouraged to ask him to come over and help us. And I am glad to-night to thank you, sir, for the fatherly words spoken to a Seminary youth that morning in your own home, and assure you I was helped then and there.

Perhaps it goes without the saying that Mr. Woodside did come over and preach in the Mission, and not once, but oftener while I was there, and no other minister who preached for us drew larger congregations.

I have known your pastor much more intimately since I have become the pastor of a neighboring congregation. I know from personal observation something of his consecrated zeal in the Master's service, I know something of his large sympathetic heart, in which everyone of you members have an abiding place; I know something of his gentle and kindly pastoral invitations, of his earnest and painstaking pulpit preparations, of his fearless presentation of God's truth, and I congratulate you good people on having such a pastor.

My dear friend and brother, you have been thirty years in the sacred ministry for Jesus. God has blest you in your efforts to serve and honor him, and we honor you to-night because you honor God. I congratulate you for myself and for my congregation. We wish you well, we bid you and your people God speed. And may you go on for thirty more years in proclaiming the good news of salvation to a lost world.

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ADDRESS FROM THE SESSION OF THE FIRST
REFORMED PRESBYTERIAN CHURCH,
TORONTO.

READ BY REV. SAMUEL DEMPSTER.

This address was presented in a beautifully engrossed form.

To Rev. Nevin Woodside, Reverend and Dear Sir:
We the Moderator and Session of the First Reformed Pres-
byterian Church, Carlton Street, Toronto, take this oppor-
tunity upon the auspicious occasion of the Thirtieth
Anniversary of your induction into the Gospel Ministry, to
convey to you our sincere congratulations and hearty well-
wishes. Your long continued interest in the cause of
Reformed Presbyterianism in Canada, and especially in
Toronto, where our Church in God's good providence,
greatly through your instrumentality, has been made the
conservator of the truths of those doctrines for which we
as a body stand, merits our approbation and joy.

Your loyalty to the doctrines of the reformation, the
covenants which yet shall be the world's reviving, and the
crown rights and prerogatives of King Jesus has been a
standing testimony against the general defection abroad in
the world to-day.

Your sustained and increased success in the field of
labor in which the Head of the church has been pleased to
place you, despite opposition and calumny, evidences the
approval of the God of our fathers upon your labors.

Wishing you and your church, in the future, a large

increase of prosperity, zeal and comfort in the Master's work. We inscribe ourselves,

SAMUEL DEMPSTER, Moderator.

JAMES M. HARRISON, } Members of Session.
JOHN GIBSON, }

We regret to say that Professor McNaughton's admirable address delivered at the Home Night meeting has not been furnished in time for insertion in this volume. The Professor's uniform friendship for both pastor and people in the Grant Street Church makes this omission the more keenly felt. But circumstances were such that it could not be furnished. None feels this disappointment more than the Professor himself.—EDITOR.

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ADDRESS BY A. McDOWELL, JR.

Superintendent of Sabbath School.

Mr. Chairman, Ladies and Gentlemen: Congratulations being in order to-night, as a representative of the Sabbath school I extend cordial greetings to our pastor, and congratulate him on his thirtieth anniversary as a minister of the Gospel of Christ. As a school we are proud of him, for like a true soldier he is ever guarding with vigilant eye the cause of the Master. Our prayer is that he may be long spared to handle the sword of the Spirit.

It is many years since our church left the "Ark" in the alley and located in this valuable and beautiful building, for which we have much to be thankful. Since then life has become a sober reality. The enchanting visions of youthful imagination have settled into practical thoughtfulness. It brings a solemn and tender feeling over our hearts when we think of the changes effected by the lapse of time. Its ravages teach us that we must be up and doing while it is day, for the night cometh when none can work. We see some young men, of whom we had good hope, now sailing the sea of indifference without chart or compass. Oh, that the beacon light of God's mercy may direct them to the haven of safety.

Let me say a word regarding our Sabbath school. Many large congregations have small schools, and *vice versa*. Our congregation is geographically much scattered, and some of the parents consider it inconvenient to send their children to our own school. This ought not to be, as the school is the nursery of the church. The tendency of the times is to make Sabbath school teachers substitutes for parents instead of helpers. Parents realize that the Sabbath

school is the place for their children, and being too far from their own church, send them to schools of other denominations near home. Thus children become attached to other forms of worship while the parents continue in the good old way. Then comes the cry from these very sources, "Reformed Presbyterianism is dying out." If that were so, which we do not admit, whose fault is it? The fault is not in the standards, nor in the worship of the church. It is in those members themselves who have proved unfaithful. How are the principles and practices of the Reformed Presbyterian Church to be perpetuated when parents are so indifferent in the training of their children? "Train up a child in the way he should go, and when he is old he will not depart from it." Oh, parents, are you keeping your vows before God in this matter? Some parents think their children cannot come every Sabbath; let them come as often as they can, and let the older members of the families come with them.

I cannot sit down without expressing my high appreciation of the work done by our teachers in the school. I am free to say that they are doing a great work for God and humanity, with perseverance and zeal unsurpassed in any other part of this country. May the pleasures of this season not only remain in our memories, but stimulate us to continued and unwearied efforts in the cause of Christ.

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CONGRATULATORY LETTERS.

From Rev. David Steele, D. D., Professor Systematic Theology, Reformed
Presbyterian Seminary, Philadelphia.

PHILADELPHIA, December 24, 1896.

Rev. Nevin Woodside:

Dear Brother—Since I last wrote you I have been suffering from a severe cold. And I write now to say that I cannot promise to be with you on the 17th ult. But enclosed you will find a piece of history for the occasion which you may use, if you think it worthy. If you desire a sermon in manuscript, I might furnish this also.

Wishing you all the compliments of the season, and hoping that your thirtieth anniversary may be a season of real enjoyment to you and your congregation,

I remain yours in the Gospel,

D. STEELE.

PHILADELPHIA, January 18, 1897.

Rev. Nevin Woodside:

Dear Brother—Enclosed please find manuscript of sermon.

Trusting that the anniversary occasion may do you and your congregation great good, and that you may live to see many more anniversaries,

I remain yours in the Gospel,

D. STEELE.

From Elder W. H. Moore, Brooklyn, N. Y.

BROOKLYN, January 8, 1897.

Rev. Nevin Woodside:

Dear Sir—I received the Pittsburgh *Press* yesterday, and was very glad to see the announcement of the grand time anticipated at your 30th anniversary. How I would enjoy being present with you, but although I am absent in the body, my heart will be there, and I am convinced that I will get a part of the blessing that is sure to descend upon you and yours at that important time.

Wishing you and your congregation all the blessings of the covenant and abundant success for many years to come.

I am yours, most affectionately,

WM. H. MOORE.

From Rev. Prof. John McNaugher, D. D., United Presbyterian Seminary,
Allegheny, Pa.

ALLEGHENY, December 28, 1896.

The Rev. Nevin Woodside:

Dear Brother—The papers inform me of the approaching celebration of your thirtieth year in the ministry of the gospel and the church of Christ. With many other brethren and well-wishers, I rejoice in the fact that you have been accorded such a lengthened and successful service, and that your present vigor gives promise of many future anniversaries in the pastorate. For yourself and your devoted and faithful people, I pray that the years to come may be years of the right hand of the Most High, full of large mercies. With personal regards, I am,

Yours Sincerely,

JOHN MCNAUGHER.

From Rev. Joseph Moody, Pastor Reformed Presbyterian Congregation,
Cullybackey, Ireland.

CULLYBACKEY, IRELAND, January 7, 1897.

Dear Mr. Woodside—I was very much pleased to receive your letter, and I have been greatly gratified that you have met my relatives. I am sorry that I am not able to promise myself the pleasure of being with you on the 17th. My brother and servant are ill in influenza, and have been, and may be ill for weeks; besides the old are more afraid of heights and distances. I am happy however, to have the opportunity of congratulating you on the golden opinions that Mrs. Woodside and you won for yourselves in Cullybackey and Ballymena. Much as my people were pleased with you, I was more; it was my first time to hear you; and in some respect you reminded me of Dr. Thomas Guthrie, of Edinburgh. May your bow abide in strength, and the arms of your hands be made strong by the hands of the mighty God of Jacob. With kindest regards,

I am yours very truly,

JOSEPH MOODY.

From Rev. Ezekiel Teaz, Pastor of Hall Lane Reformed Presbyterian
Church, Liverpool, England.

LIVERPOOL, December 28, 1896.

Dear Brother Woodside—You do not know how delighted I was to get your letter, when I went down to the church yesterday morning. I knew the handwriting and did not open it until after the sermon, when I would be able to enjoy the treat uninterruptedly, and we were so glad to learn that you had arrived safely, and were all well. I wish

I were near for your meeting on the 17th of next month. It would be a supreme pleasure for me to join with you and your people in your joy and gratitude to the Head of the church for sparing and sustaining you to preach the gospel for about the same period as he himself was upon the earth. We congratulate you on the arrival of your thirtieth anniversary, and pray that it may be a time when the joy and power of the Holy Spirit may be abundantly experienced by all who are privileged to join in the proceedings. I am glad to say that the old feeling of bitterness and personal pride that shattered the Reformed Presbyterian Church is beginning to disappear on this side of the Atlantic, and I do not think that it will be able to survive this generation. I wish it were altogether forgotten.

Yours in Christ,
EZEKIEL TRAZ.

From Rev. Joseph Moffett, D. D., Pastor Reformed Presbyterian Congregation, Letterkenny, Ireland.

LETTERKENNY, COUNTY DONEGAL, IRELAND, January 4, 1897.

Dear Brother Woodside—I desire most sincerely to congratulate you upon the thirtieth anniversary of your ordained ministry of the Gospel of the grace of God that bringeth salvation; and it is my fervent prayer that your life and usefulness may be continued until a fiftieth anniversary, and much more. It hath pleased the King of Zion to place you a watchman and keeper in his vineyard in a very conspicuous and broad position; and we feel confident that you will often hear the voice of our loving and ascended Lord saying by the Spirit in his word unto you, "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, Oh Lord save the people, the remnant of Israel." Jer. 31:7.

It may be that you will find it true in your experience that the powers of envy and malice have entered into a conspiracy to fight neither with small nor great but only against him whose heart's desire and aim is to lead the sacramental host of God against the strongholds of sin, secularism, and selfishness; but clothed in the armour of righteousness you shall stand strong; and we doubt not the noble Christian people amongst whom you are as a Standard-bearer and a Lamp-bearer will rally around you; and you and they will triumph in that ancient Hebrew war-cry of thrilling inspiration. "The sword of the Lord and of Gideon." The truth embodied in the motto of our martyred sires "for Christ's crown and covenant" shall yet bring peace, and joy and health to all nations.

It may be some source of satisfaction and joy to you to learn that your brief sojourn last summer in this our dear Emerald Isle—land famous in days of yore for its scholars and patriots and great men of saintly life—was much appreciated by those among us who still love to

hear the preaching of the distinctive doctrines of salvation, and who have a mind to "earnestly contend for the faith which was once delivered to the saints." And we cherish the fond hope that you will not suffer too long a period to glide past until you again visit our shores and report within our narrower borders what good things it hath pleased the Head of the Church to work by your hands throughout the wider bounds of your vast continent.

May grace and peace be multiplied unto you and unto the beloved people amongst whom you labor in word and doctrine is the sincere prayer of your friend and brother in the bonds of Christ's Gospel.

JOSEPH MORFETT.

TELEGRAM.

Rev. Nevin Woodside:

TORONTO, ONTARIO, January 14, 1897.

Accept congratulations on thirtieth anniversary from annual meeting Toronto congregation.

E. G. GOODWIN.

From Rev. H. T. McClelland, D. D., No. 226 Dithridge Street, Pittsburgh.

PITTSBURGH, PA., January 19, 1897.

Mr. William T. Kerr, Chairman, Grant Street Reformed Presbyterian Church, Pittsburgh:

My Dear Sir—Your kind invitation to be present at the celebration exercises to-morrow evening connected with your pastor's thirtieth anniversary is at hand. I had earnestly hoped to be present and speak a word of congratulation and good cheer, for your pastor is a man much beloved by me, and I thank God for his long continuance and usefulness among you, but I was taken suddenly and severely ill on Sabbath afternoon, and my physician warns me that I must stay at home from all extras. I yield reluctantly to his instructions and send at once my greetings and regrets.

Yours most sincerely,

HENRY T. MCCLELLAND,
Pastor Bellefield Presbyterian Church.

From Rev. Prof. McClenahan, D. D.,

ALLEGHENY, PA., January 20, 1897.

My Dear Brother Woodside—I desire to join with your many other friends in extending to you hearty congratulations on the thirtieth anniversary of your entrance upon the ministry of the gospel. I very much regret that a very severe sore throat prevents my being present to rejoice with you and your people on this auspicious occasion. I join your many friends in the prayer that the Lord may continue to cause his face to shine upon you giving you, even larger success in the future than in the past.

Yours Sincerely,

D. A. McCLENAHAN.

From Rev. Samuel Patton, M. A., Pastor Waterside Reformed Presbyterian Congregation; Waterside, Londonderry.

WATERSIDE, LONDONDERRY, February 3, 1897.

Dear Mr. Woodside—I have received your letter with great pleasure also the newspapers you kindly sent, and the *Christian Sentinel*, which comes with great regularity; a remarkably well gotten up magazine. From all these sources of information, I am glad to see that your work goes on in your large city with energy, and I trust abundant blessings from on high. Your ideas of Reformed Presbyterian Union are very good. I see nothing to hinder union between churches separated by the Atlantic; union, that is, in all that is really valuable; co-operation, sympathy, and loyal brotherly help. Let us seek with the help of Him who gathers into one the dispersed of Israel, to give, each our small but acceptable contribution to this great end.

I trust the divine blessing may more and more sustain your work, and in all fullness rest on your aims.

Yours ever most truly,

S. PATTON.

From Mrs. A. M. Petty.

CINCINNATI, O., March 11, 1897.

Rev. Nevin Woodside:

My Dear Pastor—Although separated by a distance of several hundred miles, my heart still clings to the church of my choice.

As you are aware, I was still loyal to you, and braved the ordeal of friends and relatives in my devotion to you and the cause I had espoused. I have never regretted my action.

I felt very sorry that I could not be with you to swell the ranks on the occasion of your being thirty years a pastor, but it is not so easy to

start on such a journey; and besides, circumstances over which I had no control, had made it necessary for me to travel backwards and forwards last year between Cincinnati and Pittsburgh on such a sad mission, that the question of finance had to be taken into account.

I realize how much I missed by not being present. You know as well as I do that it was simply impossible for me to be present under the circumstances.

Hoping that you may be spared to be a pastor to go in and out before your people, "none daring to molest nor make you afraid," and that your life work may go on for many years to come, in the Grant Street Church, with the success unabated which has marked it since its inception. That you may continue to prosper in the future as you have done in the past is my sincere desire for you and yours. I will close by bidding you God-speed.

Yours sincerely,

Mrs. A. M. PETTY.

Letter from Rev. John S. Woodside.

ETAWAH, North West Provinces, India, March 17, 1897.

My Dear Brother—Your letter of February 8th is before me. Your reference to the fact that you have now completed thirty years in the ministry brings to my mind many thoughts very precious to my memory. I remember well when I first heard of your remarkable call to leave the old home and devote yourself to your present calling. I felt that it was indeed the call of God. I never doubted the propriety of the course you then adopted. I was anxious you should not be in too great haste to enter the work, and that you should be thoroughly prepared by a course of preliminary study, careful preparation for a work for which the most thorough preparation can never be too much. I watched your progress during the years of preparation, and when I met you in Brooklyn in 1873, six years after you had entered the ministry, I felt that the Lord had indeed been directing you. I have watched over your whole career with the interest which a brother only can feel in his own brother; and I desire now to mingle a brief expression of my personal feelings, with the congratulations of your other friends on this occasion. I need not say that I am proud of your record in the ministry. You know how long and how earnestly I tried to persuade you to throw in your lot with the General Assembly of the Presbyterian Church in the United States. I thought the General Assembly would afford you a wider sphere of usefulness than you could find in connection with the General Synod of the Reformed Presbyterian Church.

Your removal to Pittsburgh, and your subsequent ministry there, show clearly, I think, that neither you nor I were competent to judge as to the best field of labor for you. Your congregation on Grant street, is the best answer to this question. I doubt very much whether

you could have done more for the Master in any other position, either in connection with the Assembly or the General Synod. That any human organization of professing Christians is perfect, I am not prepared to say. In your case you certainly cannot blame any church organization for anything in connection with your work. In your noble struggle for principle in 1880, I was in hearty sympathy with you. I rejoice to-day that your work is the best proof of your integrity of character and stern conviction of duty. Knowing, as I do, the early influence of our beloved mother's religious training upon you, I could not be surprised at your steadfast adherence to the name of Reformed Presbyterian or Covenantan. Our covenanted forefathers were men who never counted the cost when questions of principle were concerned. No man living can honor the memory of those men more than I do, but I do acknowledge that your testimony has been more in strict accordance with the principles in which you and I were both taught by our mother, than mine. This is not the place to speak on points of divergence.

I wish to add a few words as to your literary work outside of your regular church work. The *Sentinel* has given no uncertain sound in regard to the "Crown rights and royal prerogatives of our Heavenly King." Compared with much of the religious literature to which we are treated by the men of to-day, I consider your bold testimony of *infinite value*. You and I are perfectly agreed on these great principles. I trust you may long be spared not only to minister to your present charge, but to wield the pen in the good cause of Covenanted Reformation; testifying that Jesus Christ, our beloved and exalted Lord, is KING. "To Him every knee shall bow, and every tongue shall confess Him Lord, to the glory of God the Father." The loose twaddle of much of the modern teaching of many even in the Presbyterian churches, requires that the sons of the Covenant, who know better, should be found faithful in their allegiance to Him. We are entering on a period in history that will try men as they have perhaps never been tried, and we must try to be "found in our lot" should a day of evil overtake us. Our principles must in the end govern all lands, and adorn all churches.

"Jesus shall reign wh'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

God bless you and keep you, and grant you a Ministry of double its present length, should that be for the glory of God, and your own good.

With our warmest love to all, I remain

Ever your affectionate brother,

JOHN.

Letter from Rev. John Fritz Beck, M. D., Pastor of the Reformed Presbyterian Church, Milford, County Donegal, Ireland.

MILFORD, IRELAND, January 13, 1897.

Dear Mr. Woodside—This day being the anniversary of my own ordination twenty-seven years ago, put me in mind that I had been so neglectful as not to answer your long letter in which you mention your own ordination, now so long ago. How the years go by! I regret especially not having written in time to allow of your receiving our congratulations on the day of the return of your anniversary. However, better late than never, as people say. This mourning paper means the death of my older brother, of whom I told you, that "he was well and not well." His death has come to me like a heavy knock at my own door, bidding me be ready.

I need not tell you that we all wish you a happy passing off of the celebration of your ordination. Your kind invitation to be present should certainly have been acknowledged by us in time for the day. I can only apologize for my remissness in the matter. Though this be not received by you in time, still we will not forget you in the spirit as the day goes by. Your people will make a grand success of it if they be half as energetic as yourself. I am very glad you found your family well on your return, and I wish the best of success to your son in College as well as to yourself and congregation. I know that of all done for the Master's sake nothing will be forgotten.

Our house of worship and session room have all been put to rights since you were here. Our heating apparatus has been working admirably. For a long time the state of the building was a reproach to us among our Presbyterian neighbors, but last Sabbath a whole housefull of them came to worship with us, and they were very much pleased with the neatness of the house and the comfort we enjoyed.

With kindest of remembrances and best of good wishes from Mrs. Beck, myself and family, to Mrs. Woodside, yourself, family and congregation. Believe me,

Yours very sincerely,

JOHN FRITZ BECK.

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PSALM 97 1-4.

O sing a new song to the Lord,
For wonders he hath done:
His right hand and his holy arm
Him victory hath won.

The Lord God his salvation
Hath caused to be known;
His justice in the heathen's sight
He openly hath shown.

He mindful of his grace and truth
To Israel's house hath been;
And the salvation of our God
All ends of th' earth have seen.

Let all the earth unto the Lord
Send forth a joyful noise;
Lift up your voice aloud to him,
Sing praises, and rejoice.

APOSTOLIC BENEDICTION.

II. Corinthians 13: 14.

"The grace of our Lord Jesus Christ, and the love of
God, and the communion of the Holy Ghost, be with you
all. Amen."

